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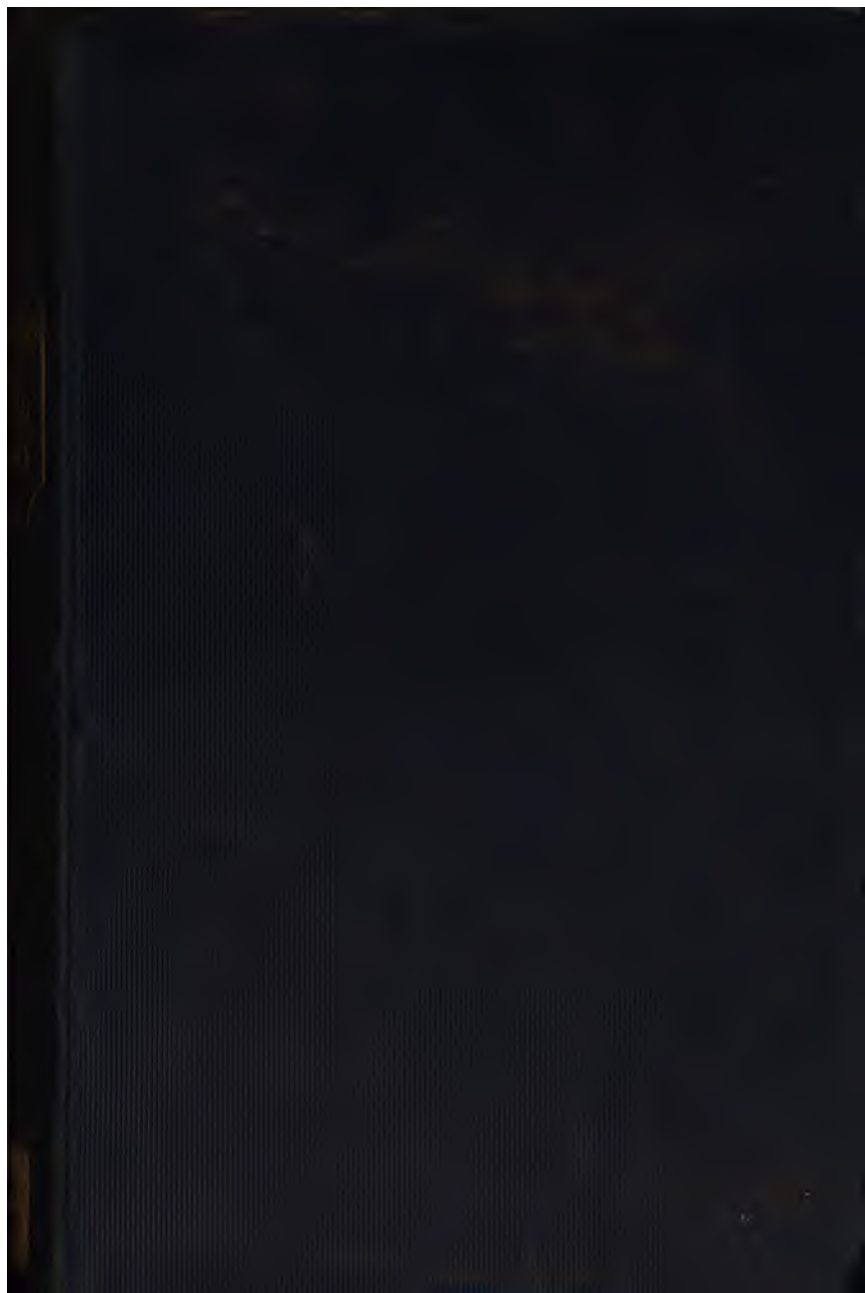
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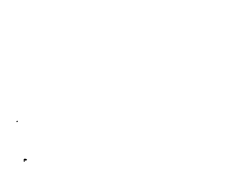
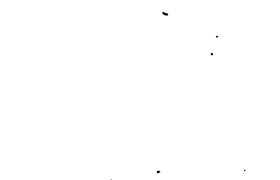


## ADVERTISEMENT.

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THE Selections contained in this Volume have, most of them, appeared in the "Cottager's Monthly Visitor."

As that work now consists of seventeen volumes, it has been suggested to the Editor that a few selections might be made for the use of Parochial Lending Libraries, where it might not be convenient to purchase the whole work. The Editor has taken the contents of this volume only from the Articles contributed by himself,—feeling that, over them, he had the most right. A few of the Articles have been printed in the "National School Magazine."





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# SELECTIONS,

&c.

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## ON SAVINGS BANKS.

DIALOGUE BETWEEN A MINISTER AND HIS  
PARISHIONER.

*P.* PRAY, Sir, will you give me leave to ask you a question?

*M.* To be sure.

*P.* Well then, pray, Sir, what do you think of these Savings Banks? I see that many poor people put in a trifle every week; and, when it comes to a good deal, they take it out again; and then, what with the principal, and what with the interest, it makes a mighty clever sum to pay the rent with, or any thing of that sort. Or, mayhap, they leave it all in, against they grow old, and can't work. This seems to me a capital good way; but pray, Sir, what do *you* think of it? I know, Sir, you always advise us for the best, and I should like to put in a shilling, or two, every week; but I should be glad to know first, Sir, what you think of it.

*M.* Why, you know, neighbour, I have always

wished to encourage these Savings Banks. I think them excellent things. There is nothing I so much delight in as to see poor people happy and comfortable ; and nothing, in a worldly way, is more likely to make them so, than having a little money to go to when they stand in need of it. What a wonderful deal of distress do we often see among poor people that have large families ! Now, if these people had but saved a few pounds before they had a family, it would have kept them from a great deal of misery, and have given them a great deal of comfort.

*P.* Why it certainly is very true, Sir ;\* I think I see it just as you do. But then, Sir, I think I have heard you sometimes preach against covetousness ; and there is a great deal in Scripture against covetousness ; and some people say, that, by putting our money into these Savings Banks, we shall learn to be covetous. Now, if this should be so, if we should, in this way, encourage a disposition contrary to the Christian religion, then we should get more harm than good by our Savings Banks.

*M.* You say very truly. Covetousness is a great sin, and greatly to be guarded against. But I should hope you might keep a little money in a Savings Bank without growing covetous. I call a covetous man one who hoards his money, and loves it so much, that he has not a heart to give a farthing to any poor creature who is in distress. Besides this, a man may be selfish, and covetous, though he spends *all* his money,—because he spends it all on *himself* ; perhaps he spends it all in drink for himself, instead of considering the wants of his poor wife and family ; and then, he has never a farthing left for any poor

creature who is worse off than himself. Now, if a man regularly saves a trifle every week, and puts it into the Savings Bank, he gets habits of care and prudence ; he finds the comfort of paying every one his own ; he gets into no debts ; and he tries to earn all he can by his industry. Then he will be able to be always neat and tidy ; he need have no distressing thoughts about money ; but he has always enough for his own wants, and sometimes a trifle to spare to assist a distressed neighbour. Having money should teach a man to be *generous*, not to be *covetous* : but, if a man has *nothing*, he *cannot* be generous. I have observed that, when there is a charity sermon at Church, either for some religious society, or some hospital, or any thing that is good, those people that have money in the Savings Bank have always a trifle besides in their pockets ready to put into the plate. They are, in a manner, above the world. They are, in one sense, *rich* ; because they have more than they spend : but the man who spends more than he has got, and so runs into debt, will be poor, though he should have thousands a year. And he can then neither be happy himself, nor do any thing to make others so. I would not, I say again, have you learn to be covetous ; *that* is to be greatly guarded against ; but, as you have asked my opinion, I have given it you : and I truly think, that, if used with a proper disposition, Savings Banks may do great things for the poor. One of the great evils of covetousness is, that the mind gets harassed and cumbered with cares and anxieties, so that it is seldom in a state to think calmly and quietly of what is good ; but a man's mind may be harassed and cum-

bered by *poverty* too ; he may be so distressed, and so filled with cares, about providing for the needful things of *this* world, that his mind is never at ease for calm reflection on what belongs to the *next*. Now, from such anxious cares a little money in a Savings Bank might set him free : and thus, you see, speaking to you as your minister, it is my opinion, that, even in a *religious* view, a Savings Bank is a good and right thing, or I am sure I would not give you the advice I do.

P. I am much obliged to you, Sir ; and, as I am a single man, and earn as much as many married men that have families, I surely may put in three or four shillings every week ; and then, in a very few years, this will amount to a hundred pounds or so, and it will be high time for me to think of marrying when I have got something to keep a wife decently and comfortably upon. But, if a poor man spends all he earns when he is single, how can he get on comfortably when he has a wife and family to maintain ? It's a chance if he has not presently to go a-begging to the parish ; and I can't bear the thought of that, as long as my name's Thomas Tidy. Thank you, Master, for your good advice, and I wish you a good night.

M. Good night, friend Thomas.—Vol. i. p. 6.

V.

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"BEGIN NOTHING OF WHICH THOU HAST NOT WELL  
CONSIDERED THE END."

I ONCE read a little story, which I thought a very useful one ; and I will tell it to you, as well as I can remember it.—A certain man once met a great

king, and said to him, "Give me a thousand crowns, and I will give you a piece of advice." The king took but little notice of this, till the man met him another day, and repeated the same words. The king, thinking the man a strange troublesome sort of person, still paid but little attention to his words. The man, however, appeared again, and still exclaimed, "Give me a thousand crowns, and I will give you a piece of advice." The king then began to think that there must be something very particular in this piece of advice, for which the man continued to ask so large a sum; and he accordingly paid a thousand crowns to the man, and received the following advice: "Begin nothing of which thou hast not well considered the end." We may be sure that the king highly prized the advice which was obtained in so curious a manner, and at so great a price; and he accordingly ordered it to be written in all the rooms of his house, and on his plate and furniture. One day this king was ill; and his physicians ordered him to be bled. Accordingly his arm was tied up, and a bason was brought, and every preparation was made for bleeding him: when, all on a sudden, the surgeon, who was going to perform the operation, was seized with a trembling, and fell down on his knees before the king, beseeching his pardon. He confessed that he had been bribed to kill the king with a poisoned lancet, but was stopped by reading on the bason these words, "Begin nothing of which thou hast not well considered the end." Thus, these few words of advice were the means of saving this king's life.

I think we may all learn something from this little

6 "BEGIN NOTHING OF WHICH THOU HAST," &c.

story. A young man may perhaps be tempted to go into a drinking company, and may think, that, for once, the expense will not be much, and that it can do him no harm in any way. But this *once* leads to *once more*, and so on, till, in the end, he becomes a constant visitor at the alehouse, and a complete sot; he distresses his wife and family, and ruins himself, both in body and soul. Well would it have been for him if, before he began this bad practice, he had *well considered the end*.

A person at first may gamble for a penny;—this leads to a penny more, then to a shilling, and then to pounds. We all know what misery this brings. *Begin nothing of which thou hast not well considered the end.*

A youth may think, that, in some trifling matter, he may deceive another without much harm. The Scriptures teach us a very different lesson; and so does my little story; for this youth will soon be tempted to greater crimes, and so probably in time become a determined thief; and we know the *wretched end* of such.

If we do not guard our tongues, and watch over our expressions at first, we may, *in the end*, become horrible swearers and blasphemers,—odious in the sight of God, and offensive to all decent and good men.

By joining in loose and disorderly company, we may be led to imitate their ways; and, instead of the peaceful life and behaviour of a Christian, we may be drawn into scenes of riot, of profligacy, and of danger. The *end* of these things is death;—ruin, here and hereafter.

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But, if we choose the way of godliness and goodness ; if we make the religion of Christ the rule of our conduct, and his merits the foundation of our hopes ; then, we *begin* well, and it will *end* well. We shall have as much happiness as is good for us in this world ; we shall have our " fruit unto holiness, and the *end* everlasting life."—Vol. i. p. 9. V.

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### THE HORSE.

THE horse is a most noble and useful animal. To judge properly of a horse, we should see him in a state of nature, in those wild forests where, perfectly at liberty, untouched by man, he shows all his native courage and beauty ; a very different animal from what we see him when he is tamed and humbled by the hand of man. The horse is now to be seen in his wild state in the large deserts of Africa and Arabia, and in America. They live together in large herds. There is a method of catching them, by throwing ropes round their legs ; they are then brought home, and shut up, and kept on little food ; and thus, in a few days, they are tamed, and seem to lose all their natural fierceness. We all know what a useful animal a horse is. Though other countries are noted for fine horses, yet there is, perhaps, no country where, altogether, they are brought to greater perfection than in our own. Great pains are taken in the breeding of them, so that we have them of all sorts and descriptions. Some are noted for swiftness, and some for strength, and in some we seek for a mixture of both these perfections.



What a great deal of convenience and accommodation we get from a horse ! If we have a dear friend a hundred miles off, and he should be taken ill, we can hear about him the next morning ; and for this we have to thank the horses of the mail-coach.

Pray, then, my good friend, be kind to your horses. I often see a poor blind horse drawing a cart ; and, if he does not go straight, his driver will give him a blow on the head with the thick end of his stick. If you were old and blind yourself, you would think it very hard to be beaten, because you could not see the road before you. Then, sometimes, a poor old horse stumbles, and trips from weariness and weakness,—and he is to be beaten, for *that* ! When you are old and weak yourself, you will not walk with a very firm foot, but you would think it a cruel thing to be punished for it. Don't beat your horse then, poor fellow ! for what he cannot help. I have, in my time, seen many very civil stage-coachmen, who have been very merciful and kind to their horses. But I have seen some who appeared to take a pleasure in cutting and whipping their horses, just for the sake of showing how hard they could hit. If I know of such a coachman, I make it a rule not to travel by his coach, if I can help it. Pray, then, be kind and gentle to your horses. It is a pleasure to travel in a post-chaise, when the driver is mild and steady with his horses. Why should I wish to distress the poor animals that I may get home a little sooner ? Poor things ! they are worked hard enough ; and we should spare them when we can.

“ A righteous man regardeth the life of his beast.”

(Prov.) I like the Sunday for many reasons. It comforts me too, to think that, on the Sabbath, many of the poor horses get a day's rest. Teach your children to be kind and gentle to dumb animals. When I come home of a night after a long ride, my little girl often repeats to me a few verses about my horse; and I think I never hear them without liking my old Dobbin the better. Now, perhaps you have got a little girl or a little boy; and, if I hear that they like these verses, and can repeat them to you, I shall, perhaps, be able to find them a few more by the time I come to see you again next month.

"O thank you, good Dobbin, you've been a long track,  
And carried papa all the way on your back;  
You shall have some nice oats, faithful Dobbin, indeed,  
For you've brought papa home to his darling with speed.

"The howling wind blew, and the pelting rain beat,  
And the thick mud has cover'd his legs and his feet;  
But still on he gallop'd in spite of the rain,  
And has brought papa home to his darling again.

"The sun it was setting a long while ago,  
And papa could not see the road where he should go,  
But Dobbin kept on through the desolate wild,  
And has brought papa home again safe to his child.

"Now go to the stable, the night is so raw,  
Go, Dobbin, and rest your old bones in the straw;  
Don't stand any longer out here in the rain,  
For you've brought papa home to his darling again."

*Nursery Rhymes.*

When we see the patience and perseverance of a horse, and how resolutely he goes through his work, this may teach even some *Christians* to look about

them, and to ask themselves whether they are endeavouring to go through the appointed duties of their stations with like patience and perseverance. We have all a work ; let us all seek to perform it, and not be "weary in well doing."—Vol. i. p. 17. V.

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### LOOK AT BOTH SIDES.

How much distress and misery we see in the world for want of a proper government of the temper and the tongue ! Quarrels spring up from the most foolish and trifling causes. We are all apt to be proud and vain of our own opinions, and to think that whatever *we* say, must be right. A real spirit of Christian meekness and humility, is the best cure for such disputes. We ought to think that other people may be right as well as ourselves. In most disputes we should consider that there is something to be said on both sides. Perhaps both parties may be right, (if they properly understood each other,) or perhaps, both may be wrong. Both, certainly, *are* wrong in quarrelling about the matter. I once read a little story of two knights of former days, who, in their travels, met at a part of the road where stood a fine statue in armour. They both stopped to admire the figure, and got into conversation on its beauty : one of them particularly admiring the *golden* shield. The other said that the shield was *silver*. The first declared that it was *gold* : the other again denied it. At length they got from words to blows : they drew their swords, and fought till they were both almost killed. Just then a good man, happening to pass

that way, and seeing their dreadful plight, and learning the cause of their quarrel, told them, that they would have avoided all this misery, if they had looked at *both* sides of the question, for that the shield was *gold* on one side, and *silver* on the other.  
—Vol. i. p. 29. V.

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## ON PLEASURE.

WHEN any pleasure is forbidden us, it is forbidden for our good. We live under the guidance and governance of a gracious Father, who, out of kindness to us, tells us what will harm us, and what will profit us. God has blessed us with the gift of reason; and, by using that reason, we are kept out of many of those difficulties and distresses which we should fall into if we followed only our own desires and inclinations. And He has, moreover, given us directions for our behaviour, written in his Holy Scriptures. Man should, therefore, be ashamed blindly to follow that way in which his own desires would lead him, instead of reasoning and thinking within himself of what is for his real good.

Any of the common animals can seize upon that which best pleases its fancy, not knowing, as we may do, what is really for its good. A fish seizes its bait without knowing that it will be its destruction. Though, to say the truth, even these dumb animals often seem wiser than some men. Some men seem as if they had lost their reason, and seize blindly upon those pleasures which will make them miserable for the rest of their lives, and perhaps hasten

their deaths, and ruin their souls after death. When God, in his Word, forbids these things, it is because He wishes us to be happy. Many things appear very safe and pleasant to us, that are, in truth, full of perplexity and danger. We ought to reckon it then a great blessing to be told what is safe and what is not. A pleasant look is not always to be trusted. Sin often appears very enticing, but always leaves a sting behind. A rose is a beautiful flower,—but beware of the thorn. A beautiful mossy bed of flowers in a woody brake, often tempts us to rest upon it,—but take care of the venomous serpent beneath.

“Sweetest leaves the rose adorn,  
Yet beneath them lurks the thorn;  
Fair and flow’ry is the brake,  
Yet it hides the speckled snake.”

[Vol. i. p. 36.]

V.

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### SUNDAY IN A COUNTRY VILLAGE.

WHAT a pleasant day is the Sabbath in a Country Village, if things go on as they ought to do! A pious man, it is true, is desirous of serving his Maker *every* day in the week; but Sunday is *particularly* the Christian’s day. We must not, however, think, that we may live as carelessly as we please for six days in the week, and that we shall set all right again by attending strictly to our Church on the Sunday. This is like the Pharisees of old, who were strict in all the forms and ordinances of religion, but had no real devotion in their hearts, no real obedience in their practice. If we believe in the truths laid down in the Scriptures, and attend the ordi-

nances of religion, we do *well*—but not *all*. We should see that our practice is according to the religion which we profess; for if not, we have “believed in vain;” since “faith without works is dead.” Religion is not to be put on, like the Sunday coat, on the Sabbath, and laid aside during the rest of the week; it is to go with us to our work, and to all our employments. When we are told, that “whether we eat or drink, or *whatever* we do, we are to do all to the glory of God;” this rule is intended to show us, that a principle of religion is to guide and direct us in all our conduct. There are many different kinds of religion professed in the world, but none of them will bear examining into but the Christian religion: other religions are false: the religion of Christ is the truth. It is, besides, holier, and purer, and better, in its instructions, than any other religion that has ever existed in the world. If then our religion is better than *other religions*, we who profess it should be better than *other men*. If we are just the same manner of persons as we should have been if we had never heard of the Christian religion, our faith is vain; we render the “grace of God,” in giving us his Gospel, “of none effect.” A sincere Christian is anxious to attend to all the ordinances of religion; but he attends them for the sake of growing *better* by them. A pious labourer rejoices when Sunday comes, because he has, on that day, more time for his devotion; and he prizes this opportunity of *devotion*, because he is thereby strengthened for *duty*. Having worked diligently at his daily labour during the week, he is glad of Sunday as a *day of rest*; but he rejoices in it the more, because it is a day of

*religious improvement.* What a blessing it is to any place, when there are many such people in it! A Christian man is an instructor, and an example, to his family; and a Christian family is a happy family. And what can be more delightful than to see a whole parish full of such families? On the Sunday morning, they are stirring in time, to get the children dressed, and all forward and ready for their Church. When the cheerful chiming of the village bells invites the people to come together to the house of prayer; when they delight in the welcome sound; when the cottages pour forth their humble inhabitants to assemble in the courts of the Lord's house, and join in the voice of prayer and praise; this is a sight full of happiness and delight. And when they are assembled in the Church, how pleasant it is to see the devout attention they pay to every part of the service! They are earnest in their prayers, as if they really *wished for* what they *asked for*: they listen with attention whilst the word of God is read to them from the Bible; and they hear the Scriptures explained to them from the pulpit, "with meek hearts and due reverence:" as if they really desired to profit by what they heard.

But it is too much to expect, that all should be thus piously disposed, should so well know their interest, their happiness, and their duty. It is a great blessing, however, that there are *some* such. Let us hope, and let us pray, that their numbers may increase.

How different are the manners of a person who thinks rightly on these subjects, from one who is careless and stupid about every thing that is good!

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When the first of these gets to his place in the Church, he will lift up his heart to God, in a short prayer, to beg a blessing on his services. He will join in those parts of the service which belong to the people; such as the prayers, the responses, and the alternate verses of the Psalms. He will sing to the praise and glory of God with his understanding and with his *heart*; and, if he is able, with his *voice*. He will listen attentively to the other parts of the service; and when the sermon is ended, he will not directly rush out of the Church, as if he was glad that all was over; but he will again put up a short prayer, to beg that God would favourably receive the petitions which he has offered, and bless the word which he has heard. The careless person is very different from this, and indeed wholly contrary: but I shall not endeavour to describe *him*, as I hope he will take pattern by the one I *have* described; and there will then be no need for me to warn him. If he will but try the ways of religious wisdom, he will soon find, that they are "ways of pleasantness," and that "all her paths are peace."—"Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God."—Vol. i. p. 49.

V.

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## THE COW.

THERE are different animals of the cow kind, in different parts of the world. There is the *Urus*, or wild bull; which grows to an immense size. He lives in the large forests of Poland, and other parts



of the world. His colour is generally a fine black, with a whitish stripe along his back, from head to tail. His horns are thick and short; his eyes are fierce and fiery; and he has a great deal of rough, shaggy hair about his head and neck, which gives him a very wild and savage appearance.

Then there is the *Bison*. He is known by the hump between his shoulders; he looks as fierce as a lion: he has a small head, a red, fiery eye, a furious countenance, with a long shaggy mane and beard. These animals are so wild and furious, that it is very dangerous to attempt to take them. The hunters, however, in India, contrive it, by hiding themselves among the trees of their large forests. Sometimes they catch them in pit-falls, covered with boughs of trees and grass: sometimes they shoot them, which, however, is a dangerous affair, as they become frantic with rage and fury, when they are slightly wounded.

The *Zebu*, or Barbary cow, is somewhat different from the *Bison*. These animals are covered with fine glossy hair, softer and finer than that of the common cow. The oxen of India are something of this sort. They are frequently saddled like horses, and are used in drawing chariots, carts, &c.

The *Buffalo* is still another sort. He is generally larger and stronger than our common cows, but nothing like so handsome: he is bigger, and looks wilder; and has, besides, a clumsy appearance. He is a fierce and dangerous fellow in his wild state; but, like all animals of the cow kind, becomes very useful when tamed, and can draw great burdens; re, they say, than two horses. The milk of the

Buffalo is nothing equal to that of our cows, and its meat is coarser. Its hide is valuable, making leather, noted for its softness, strength, and thickness; and its horns make excellent handles for knives, &c.

By proper care and management, these savage animals may all be tamed. We all know what a mild and gentle creature our common cow is; and yet she is the same in her nature as the wild cows you have been reading about. You see then, what care, and good management, and gentle treatment, will do. There is as much difference between a tame cow and a wild one, as there is between those quiet, well-behaved children of yours, that go to school to learn what is good,—and those rough looking children that have learned nothing in the world, and only run about the streets like so many wild creatures.

The cow is the most useful of animals; and we ought to use her well.

There is in Spain a grand sort of show; and it is a very savage one too: it is called a Bull-fight. All sorts of people, rich and poor, ladies and gentlemen, delight in seeing this sight. A man in a fine gaudy dress, sometimes on horseback, and sometimes on foot, attacks the bull, and endeavours to put him in a rage. The man runs a great risk of his own life, and is sometimes severely hurt: generally, however, he succeeds in killing the bull, which he does in a very dexterous way, with a small sword or dagger, to the great delight of those people who can enjoy such entertainments. In England, we know better.—There was a time, however, when the savage custom

of baiting bulls with dogs was common among us. And I am told, that there are, at present, even in England, *some* places where it is still kept up. A parcel of dogs are set on to torment and worry a poor bull; and the generous animal, of course, tries to defend himself. Thus the poor bull is to be torn and harassed to death, and the dogs to be tossed, and gored, and killed,—for the amusement of another animal, who thinks proper to call himself *a man*!

We all know what a valuable creature the cow is. Alive or dead, it is of great use to us. As it feeds upon nothing but clean, vegetable food, every thing about it is wholesome and good. It gives us excellent milk, cream, butter, cheese, and whey; and we know what good meat it is, either when young, as veal, or when older, as beef: the breath too of a cow is reckoned so sweet and wholesome, that many persons have been recommended to get into a farm-yard, among cows, for the benefit of their health. There is something wholesome, if we may so say, even in the diseases of the cow. It has been long known, that many of the milkmen and milkmaids in Somersetshire, could seldom be made to take the small-pox; and the reason was, that they had, some time or other, got some matter from the cows' teats into their chapped hands, which caused a little sore place; and after this, they very seldom took the small-pox. From this hint, Dr. Jenner introduced the practice of *vaccination*, or inoculating for the cow-pock; and this discovery has perhaps saved more lives than any which it has pleased Providence to make known to man. It gives a disease so mild, that it can hardly be called a disease; but it seems

to secure us against the small-pox as safely as the old plan of inoculation : besides, it is *not catching* ; so that you seldom, now-a-days, see any small-pox in places where all the parents are sensible enough to have their little children vaccinated. In Iceland, thousands of people used to die every year of the small-pox ; but, when vaccination became known there, a stop was put to the small-pox ; and the people's lives were spared. It was just the same in India : so that this discovery has been a benefit to the most distant part of the world. But it is an *English* discovery after all ; so that *John Bull* may justly pride himself on his favourite *Cow*.—Vol. i. p. 60. V.

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ROBINSON CRUSOE.

MANY of my readers, I dare say, are acquainted with the history of Robinson Crusoe, how he refused to follow the advice of his father, and would leave a comfortable home, and go wandering about the world to seek his fortune. He had every opportunity of doing well in England, and his father pointed out the way to him ; but he had such a wandering, unsettled turn of mind, that to sea he would go. On the 1st of September, 1651, he went on board a ship at Hull, in Yorkshire, which was bound for London. He was caught in a dreadful storm, and almost frightened to death, which seemed as a judgment on him for neglecting his father's advice. He expected every wave to swallow him up ; and in his agony of mind, he vowed that, if it would please God to spare his life this voyage, if ever he got his foot on dry land again, he would

go directly home to his father, and never set it into a ship again while he lived. However, when the storm was over, he forgot his good resolutions, and cared as little about his father's advice as ever. He was then taken in another storm, worse than the first; the ship indeed sunk, but he, with his companions, got safe to the land, in a boat, after great difficulty and danger. Even then, he would not go home to his father, but he set off to London. There he got acquainted with the master of a ship, who had been on the coast of Guinea in Africa, and was going again. This master, hearing Crusoe say that he had a mind to see the world, persuaded him to go with him; and so Robinson Crusoe became a Guinea trader. Then he got into a sea-fight; his ship was taken, and he was carried a prisoner into Sallee, a port belonging to the Moors. Here, from a merchant, he was reduced to the condition of a slave. He contrived, however, after about two years, to escape from his slavery, and to put to sea in a small fishing-boat; in which, after encountering many difficulties, he was picked up by a Portuguese ship, and safely landed in the Brazils, in South America. Here he stayed for four years, got a plantation, and acquired riches; but this was too settled a life for him. He fell into company with some merchants; and, after a little conversation with them, he determined upon another voyage, and to sea again he went. Here he encountered a more dreadful hurricane than any of the former. The ship struck on a sand-bank; and they, every moment, expected to perish. However, Crusoe, with ten other men, contrived to get into a boat; but so dreadfully rough

was the sea, that their boat was presently swallowed up in the waves. Every soul was lost but Crusoe, who, with great difficulty, and extraordinary exertion, swam to an island which was near them. The description of his swimming to shore is given in a truly terrific manner. After all this difficulty, he, at length, "clambered up the cliffs of the shore, and sat himself down upon the grass, free from danger, and quite out of the reach of the water." "I was now landed," he says, "and safe on shore, and began to thank God that my life was saved, in a case wherein there was, some minutes before, scarcely any room to hope. I walked about the shore, lifting up my hands, being, as I may say, wrapt up in the contemplation of my deliverance; making a thousand gestures and motions which I cannot describe; reflecting upon all my comrades that were drowned, and that there should not be one soul saved but myself; for, as for them, I never saw them afterwards, or any sign of them, except three of their hats, one cap, and two shoes that were not fellows."

The stranded vessel lay within sight of the shore: and, when he saw that the sea and the froth were so high, between him and the ship, he wondered how he had been saved. Then he says,

"After I had solaced my mind with the comfortable part of my condition, I began to look round me, to see what kind of a place I was in, and what was next to be done: for I was wet, had no clothes to shift me, nor any thing either to eat or drink, to comfort me; neither did I see any prospect before me, but that of perishing with hunger, or being de-

voured by wild beasts : and that which was particularly afflicting to me, I had no weapon, either to hunt or kill any creature for my sustenance, or to defend myself against any other creature that might desire to kill me for theirs. In a word, I had nothing about me but a knife, a tobacco-pipe, and a little tobacco in a box."

He determined, however, to climb up into a tree, and there to pass the night ; as being, in that situation, the most secure against wild beasts. He found some fresh water, drank some, put some tobacco in his mouth to prevent hunger : and, mounting the tree, placed himself as securely as he was able. He fell fast asleep ; awoke in the morning refreshed ; the weather was clear ; the storm abated ; and the ship driven to within about a mile of the shore. He swam to her, contrived to make a raft with some planks ; brought away many useful articles and some food ; contrived a tent to live in ; and seemed to make up his mind, as nothing else was left for him, to live in this desolate island, where there was no human being besides himself. It is a very interesting narrative, and contains a number of very useful and pious reflections. For instance, the following :

"I had a dismal prospect of my condition ; for, as I was not cast away upon that island without being driven, as is said, by a violent storm, quite out of the course of our intended voyage, and a great way, viz. some hundreds of leagues, out of the ordinary course of the trade of mankind, I had great reason to consider it as a determination of Heaven, that, in this desolate place, and in this desolate manner, I should end my life. The tears would run plentifully down

my face, when I made these reflections ; and sometimes I would expostulate with myself, why Providence should thus completely ruin its creatures, and render them so absolutely miserable, so abandoned without help, so entirely depressed, that it could hardly be rational to be thankful for such a life. But something always returned swift upon me to check these thoughts, and to reprove me ; and particularly one day, walking with my gun in my hand, by the sea-side, I was very pensive upon the subject of my present condition, when reason, as it were, expostulated with me the other way, thus : ' Well, you are in a desolate condition, it is true ; but, pray remember, where are the rest of you ? Did not you come eleven of you in the boat ? Where are the ten ? Why were *they* not saved, and *you* lost ? Why were *you* singled out ? Is it better to be *here* or *there* ? ' And then I pointed to the sea. All evils are to be considered with the good that is in them, and with what worse attends them."

He had great misfortunes to encounter, but his afflictions brought him to reflection ; and he began to weigh the *good* against the *evil*, his *comforts* against his *miseries*. He kept the account, he says, impartially, like debtor and creditor. Thus :

## EVIL.

I am cast upon a horrible, desolate island, without hope of recovery.

I am singled out and separated, as it were, from all the world, to be miserable.

## GOOD.

But I am alive, and not drowned, as all my ship's company were.

But I am singled out too from all the ship's crew to be spared from death ; and He



that miraculously saved me from death, can deliver me from this condition.

I am divided from mankind, a solitary man; one banished from human society.

But I am not starved, and perishing in a barren place, affording no sustenance.

I have no clothes to cover me.

But I am in a hot climate, where, if I had clothes, I could hardly wear them.

I am without any defence, or means to resist any violence of man or beast.

But I am cast on an island where I see no wild beasts to hurt me, as I saw on the coast of Africa: and what if I had been shipwrecked *there*?

I have no soul to speak to, relieve me.

But God wonderfully sent the ship in, near enough to the shore, that I have got out so many necessary things, as will either supply my wants, or enable me to supply myself, even as long as I live.

If we would reason in this manner we should be greatly supported under our afflictions. But how apt are we to murmur at our *misfortunes*, and to forget to be thankful for our *blessings*! Let us weigh one against the other, and let us praise God for the *blessings* which He sends us. And, if we see this aright, we shall find, that even what we call *misfortunes*, often prove, in the end, the greatest of all blessings.—Vol. i. p. 69.

V.

## ON THE BEST MEANS OF ASSISTING THE POOR.

PERSONS who are anxious to do good to the poor, often feel great difficulty in deciding upon the *best method* of doing it. There is, perhaps, a poor, starving family, all in rags and dirt, with a miserable hovel by way of a house, letting in the cold and rain, and showing every sign of wretchedness and distress. They have little to cover them by night, and little to feed them by day. Now, a kind and benevolent person would, at once, be excited to compassion by the sight of such distress, and would immediately stretch forth the helping hand of assistance and relief. And who would wish to check the exercise of so merciful, so Christian-like a disposition? The indulgence of the kind affections is of immense service to us, and keeps alive in us those delightful feelings which are apt to wither and die, for want of exercise and use. The word of truth tells us, "that it is better to give than to receive." This may seem to some a strange declaration. But it is true. It is true in its *eternal effects*. But it is true likewise in a *temporal* sense. A benevolent man is generally a happy man. And, when we look at such a poor miserable family as we have been describing, how very little better they seem for all that is given to them! If you relieve them to-day, you find, in a week's time, that they are just as ill off as ever. And how is this? Why, very often, their wretchedness arises from their own fault. The husband is, perhaps, a drunkard, or an idle fellow, or a blundering workman, such as nobody likes to

employ; or the wife is a gossiping, slatternly, ill-managing sort of a woman, that has no notion about keeping any thing decent and tidy. Now, even supposing that these people receive as much a week as their neighbours, yet still it seems to do them no good; for it is not what people *have*, but how well they *manage* it, that makes the difference. And, if you give such people any thing, it is wasted just like the rest. They have no plan, no method; they never think of keeping a trifle for blankets, for sheets, or for clothing: their money is frittered away as fast as it comes in, and seems to supply them with nothing that is convenient or comfortable. If you could teach these people order and carefulness, cleanliness and good management, it would be like giving them an estate. There is an old saying, that "economy is a good income." Suppose this man, with all his misery, earns twelve shillings a week. If it be badly managed, it will supply only just enough for the family to live on, leaving them nothing for those little comforts which go so far towards happiness and contentment. But the next-door neighbour, perhaps, earns just the same sum. His house is neat and clean, and full of comfort. He considers that he shall want clothes, and firing, and bedding; and he calculates accordingly. There must be clothes for *the children* too; but this cannot be done without management. He never thinks of throwing his money away in idle games and drunkenness. His wife, too, is a tidy, thrifty body, and will have every thing clean and whole. The children's clothes, however coarse or however patched they may be, are always whole and decent. Now

these people show no signs of misery and distress, and therefore people do not so much think of assisting *them*. But a little assistance often does ten times as much good to such people as it does to the other slovenly family. I say, charitable people find it very difficult to know what to do in such cases. They cannot give to *all*; and they do not know which is best. The poor miserable family are in the most want; and it seems, therefore, the greatest duty to assist *them*. But then their misery is their own fault. True; but you must not let them starve. But then it is *encouraging* idleness and bad management. True; and this makes the difficulty. The best thing, however, you can do for these poor creatures, is, besides relieving their immediate wants, to teach them how to manage for themselves. A poor person should never calculate upon *gifts*; when they once come to this, the idle expectation of the gift, and dependence on it, stops their own calculation of their own income, and does them much more harm than good. If a gift comes—well: be thankful: it is so much more than you expected, and adds to your comfort: bless God for it, and be grateful to the kind person from whom you have received it. But look to your own income for your regular support, and you will then be kept from a great deal of the distress which you see your neighbours falling into. Where industry, and sobriety, and religion, and cleanliness, and good management are encouraged, there will be much more comfort and happiness produced, than where gifts are bestowed according to the apparent poverty of the objects.—Vol. i. p. 86.

## TRUE CONSOLATION.

I LIVE in the neighbourhood of a very benevolent gentleman, who has sometimes asked me to mention to him any objects of distress that I might meet with, in order that he might relieve them. I lately heard of a poor deserving family ; but not wishing to recommend them until I had seen them myself, I went to visit them. It was during the very cold weather in last month. They were in a very miserable abode. I never beheld a greater appearance of poverty. The family consisted of a man, his wife, and seven children. The man was disabled from working by the rheumatism,—the wife too was ill of a very painful complaint,—and there appeared to be a terrible want of bed-clothes, and other necessary protections against the severity of the weather. But these poor creatures made no complaint. When I got into conversation with them about their situation, and endeavoured to administer such consolation as I was able, they seemed to be beforehand with me. The man and his wife said, “they were enabled to be quite contented with their station.” I asked the man whether he could read. He replied, “No, neither I nor my wife, but our eldest daughter goes to the charity school ; the clergyman has given her a Bible, and she reads to us every night.” I thought this reply worth a thousand arguments in favour of religion : and saw a practical proof of the blessing to be expected from training up children in the Christian faith. And I could not help reflecting on the cruelty and unkindness of those who would try to undermine the truths of the Gospel, and seek to

déprive us of its consoling power. And, if the promises of religion are so clearly fulfilled in the *present comfort* it affords, they will surely be all hereafter accomplished in the *everlasting happiness* which is revealed to us.—Vol. i. p. 120. V.

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ACCOUNT OF THOMAS SIMPSON, THE  
GROOM.

THOMAS SIMPSON was a gentleman's groom ; he was always a neat, tidy fellow, from a lad. He got his present place when he was sixteen, and has kept it ever since. He always gave such attention to his work, that nobody's horses looked better than his ; every thing about them was all right, and clean, and in order. Thomas always wished to know his master's commands, and always attended to them. He was up in time of a morning to his work, and had all in the stable clean, and fit to be seen, whenever you might chance to go in. This sort of attention so pleased his master, that, as I have said, he kept Thomas Simpson from sixteen years of age to the present day, and has no wish to part with him : "For," says he, "why should I ? the lad suits me so well." The lad, as his master calls him, is now forty years of age. And then, again, says Thomas, "Why should I leave my master ? I shall not easily get a better. To be sure, one cannot have *every thing* to one's mind in *any* place ; but it's a great matter for a man to know where he's well off ; and, for my part, I'll let well alone."

When Thomas was about thirty he thought fit to marry ; and he fixed his mind on one of his fellow-

servants, a steady, notable, tidy girl as you could wish to see. Thomas had always been careful of his money. He would not throw it away in drinking, or gambling, or lotteries, or mountebanks, or any such nonsense : neither was he extravagant and conceited in his dress, though he always looked so neat and tidy, that he did credit to himself and his master too. And, during the time he had been in service, he saved a good round sum of money. The worst of it was, that Thomas was always afraid of putting out his money to interest, and so he shut it up in a box ; and by great good luck he never lost any of it, or had any stolen. If Savings Banks had been common in those days, his money would have been safe there, and it would have come to almost twice as much.

Well, Thomas, as I have said, fixed his mind on one of his fellow-servants : and this girl too had kept her money together, and got up a nice little sum. "I like the girl," says Thomas, "'cause I think she is a good girl ; and I know she is a clever, managing lass, that won't throw away all one earns, by her slatternly, idle ways, but will take care of it, and make it go the farthest ; and she will keep all things tight and neat about us. She knows how to take care of herself, and so she'll know how to take care of her children, if we should have any. I can't bear to see your flaunting, flouncing girls, that waste all their money on their shabby-genteel finery, and, I'll be bound to say, haven't matters over clean and whole next their skin, where they should be the most particular. But this Mary of mine looks always so clean, and wholesome, and so close dressed, and so neat,

that I'll be bound she's a tidy one ; and I think she'll keep so too ; for those flaring, gauzy-looking girls, that are so fine with their flowers and feathers, and white showy gowns, mostly turn out mighty great slovens after they come to be married ; and their children look so like beggar-girls, that there's no bearing to see them."

Well, Thomas Simpson was married to Mary Williams, as soon as they could meet with a comfortable house to live in. As they had money by them, they furnished the house in a neat and creditable way. They said they would have things pretty good, because they were the cheapest in the end. This is ten years ago now. The house was near his master's ; and Thomas went on with his groom's business as usual. Soon after they were married, Thomas said to himself, " If we spend all my earnings every week *now*, what are we to do when we have a family of children ?" So Thomas put by, every week, some part of his earnings, into a Savings Bank, for he had just heard what good and safe places these were to put money in, and how much the money would grow, in the way of interest.

They have now got seven children, and they seem to have every thing quite nice and comfortable about them, for their station. Having once got into clean and careful habits, every thing goes on well with them. They cannot now put much into the Savings Bank, but they are very glad that they did it before their family came upon them. Theirs is the neatest cottage in the town, and their children are the tidiest-looking little things in the parish. Thomas and Mary are obliged to be careful, and therefore they



spend nothing in drinking, and idle vanities. They are very contented, and, though not rich, they know no wants, because they are such capital good managers. I often see them on a Sunday going to Church together; for this has always been their way. Thomas's master used to say, "I don't care how little work I find on a Sunday for my servants, for I wish them to have the same opportunities that I have of attending to the Sabbath. Thomas and Mary are patterns of cleanliness and tidiness themselves; and the Clergyman tells me, that their children are the neatest and cleanest, though the plainest dressed, of any children in the Sunday-school; that their appearance does credit to their parents, and that they give more attention to their books, and take more pains to learn what is taught them, than any of his scholars: so that he says he is sure they are instructed and encouraged at home, in what is good: for it is of no use to expect that much good can be got at school, if parents undo it all by their neglect, or bad management, or bad example, at home. Thomas Simpson and his wife understand this so well, and are so glad and thankful to have their children taught, that they do all they can to make it easy work for the master, and the gentlemen and ladies that are so good as to help to teach in the school."—Vol. i. p. 201. V.

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### SAMUEL DAWSON, ANOTHER GROOM.

SAMUEL DAWSON was also a gentleman's groom, and had been so from a boy. He was of the same age as Thomas Simpson, and they started in the world.

together. Sam was always a smart-looking fellow, but there was something pert and conceited about him. He was fond of dress, but had no management; he liked a pint of beer too; and a pint sometimes led to another pint: and so you may guess that Sam Dawson never had much money in his pocket. Sam knew how to take care of a horse as well as any body, but he would not give his mind to his work, and so it was hardly ever done as it should be. Sam's first master was a very particular gentleman, and gave regular orders about what he wished to have done. "*Mind* my rules," he says, "Sam, and don't *mend* them." Sam, however, instead of this, would often give his master's horses more corn than was ordered, and would neglect to exercise them; till one day, a horse, being full of spirit, flew out on the road, began kicking and prancing, and jammed his master's knee against a gate-post. At other times Sam would be lying in bed in a morning, when he ought to have been feeding and dressing his horses. If you went into the stable, instead of seeing it done up neatly, in good time, it was all in a litter; and when the horses were wanted for much work, they were not fit to do it, from being neglected.

Sam soon lost this place, and he has since tried many others; but he has seldom stayed long in any of them. He would do well at first, and then he got into his idle ways again. If his horses were ordered on a sudden, Sam was not to be found; he was loitering at the blacksmith's shop, or he was taking a pint of beer at the alehouse, or he was rat-catching in a neighbour's barn, or he was any where but in

his own place—in his own stable. You would often see him, in an evening, walking about with a parcel of idle, flaunting girls, who ought to be at service, if any body would take them ; but who like better to live upon their parents, and gossip away their time at home. Well, one of these girls Sam married. I'm speaking of ten years ago : it was just about the same time that Tom Simpson married. From that time Sam seemed to be going apace down hill ;—he had a slovenly, shabby look with him ; and his wife was as dirty and slovenly now, as she had been fine and tawdry before. They have a family of children too ; and these look just as mean and shabby as their parents. They send their children to the charity-school (as they say) *to be out of the way* : but, as the poor children are taught nothing good at home, they seem to have no pleasure in learning what is good at school. They come the latest to school of any children in the parish. They never look neat and creditable. Instead of having their hair clean, and short, and tidy, it is long, and shaggy, and dirty : and on the Sunday they are stuck out a little finer with a trumpery flower, or a mean-looking feather, in their bonnets. Sam and his wife are always poor. When they married, they had not a sixpence beforehand. You may be sure then that they furnished their house in a meanish way, and, to pay for this, they were obliged to save something out of the weekly earnings, and so were kept poor. Then Sam had been used to his beer, and he said he must have it ; and, besides, his wife kept the house so dirty and uncomfortable, that Sam had no pleasure in being at home ; and she said, that, as her husband was always

out of the way, it was of no use to try to be neat. And so they kept finding fault with one another, instead of each looking at home. Sam was not a drunkard, and yet his drinking was enough to make a hole in the week's wages ; and they neither of them had the sense to get a trifle above the world before their children came thick upon them ; and, now they have a large family, they cannot do it. I seldom see them in Church. They know nothing about what is good. They are always grumbling, and envying those who are better off than themselves : though, if they had gone about it in the right way, they might have done as well as the best of their neighbours.—Vol. i. p. 204. V.

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#### LETTER FROM A HOUSEMAID.

MR. VISITOR,

I AM the daughter of honest parents, who endeavoured to bring up their children in a steady and religious manner. We were always used to go regularly to Church, and were kept from gadding about in an idle and wanton way, like many of the rest of the village girls, for my mother used to say that no good could come of *that*. When I was old enough to go to service, I got a place in a family in the country, about twenty miles from our village. It was a very steady and quiet family ; which was a great pleasure for my father and mother to think of. My master and mistress contrived matters so that we could almost always go to Church on a Sunday, and

we had, besides, family prayers every day, and we kept regular hours, and we had always time of an evening to read the Bible, or any other good book that my master and mistress would lend us. I was very comfortable in my place, and lived there three years ;—my wages were low, but so were my expenses, for my mistress never liked to see us dressed in flaunting, extravagant things ; and so I commonly saved a trifle, every half-year, to put into the Savings' Bank. I dare say I should have stayed in that place till now, but unluckily I had a kinswoman that lived in London, and she was always writing to me, letter after letter, telling me that she could get me a place in London, that the wages would be a deal higher, and that she wondered why I should think of burying myself in the country. I was foolish enough to listen to her advice, and I gave my mistress warning, and I got a place in London, where I now am, and where I have been for more than a twelvemonth. I don't like the change at all. My wages, to be sure, are higher, but I am not a bit the richer ; for dress is more expensive here, and one wants more things, and I shall not have a farthing this year for the Savings' Bank ; and the worst of it is, that I spent all the little I had saved before, in fitting myself out for London, and paying for my journey up. We have often company here on Sunday, so that we servants are kept away from Church, and have, besides, no time for thinking of any thing that is good. And, then, there is no manner of chance for one to spend the Saturday night in the way the Cottager<sup>1</sup> did in your pretty

<sup>1</sup> Burns' Cotter's Saturday night.

story, for we are often busy with company till very late at night, and a good part of Sunday morning too. I try to find an opportunity of reading a little of what is good, when I can, but I find it hard to get a moment to myself; and the other servants only laugh at me when they see me with a good book. I think I shall be for going back into the country again.

I am, Sir, your very humble servant,  
and constant reader,

MARY BLUNT.

*London.*

[Vol. i. p. 233.]

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## PRAYER

SHOULD BE USED ON COMING INTO THE CHURCH, AND  
ON GOING OUT.

IN talking about "Sunday in a country village," I thus described the manner in which I had seen one of my pious cottage friends come into a Church: "When he gets to his place in the Church he will lift up his heart to God, in a short prayer, to beg a blessing on his services." This should always be done. I have sometimes seen people come into the house of God, without at all seeming to know into what a holy place they were entering:—"surely the Lord is in this place, and they know it not."—It is a great privilege for Christians thus to meet together at these solemn times of holy worship: but it is a very *sacred* and *important* privilege. They should think what they are doing. It is the "house of

*prayer*" which they are entering. They meet to "*worship God.*" A humbled sinner comes to bow before his exalted Maker, to seek for pardon and for strength through the mediation of that blessed Saviour who hath Himself promised to plead for his people at the throne of grace. But is this a business to be taken in hand lightly or carelessly?—Surely not, if we understand any thing of our Maker, our Redeemer, or ourselves.

Then, again, on leaving the Church, I thus described the manner of my pious friend.—“When the sermon is ended, he will not directly rush out of the Church as if he was glad that all was over; but he will again offer up a short prayer to beg that God would favourably receive the petitions which he has offered, and bless the word which he has heard.” If we came to Church merely for the sake of form or custom, we might just give our weekly attendance there, and forget the whole of what we had been doing as soon as Church was over. But I trust we know better things than these. Whoever looks at the beautiful and the holy prayers of our Church will see that they are intended to stir up a feeling in us which is so truly Christian, that, if they are properly understood, and earnestly *prayed*, they will leave the mind in a state which would at once put an end to that light and careless manner, against which I so much desire to caution my readers. Then, when we have heard the Gospel of Christ preached from the pulpit; are we to be as careless about all that has been said, as if we had no concern in it, as if we despised its privileges, scorned its promises, and disregarded its instructions? Then indeed are we

Christians in *name* ;—and any thing *but* Christians in practice.

I was much pleased in *visiting* a country Church in Cambridgeshire, to see a number of clean, neat, plain-dressed children enter the Church, two and two. As soon as they arrived at their seats, they all knelt down, and offered up their little prayer, in a manner which appeared truly devout and earnest. As soon as the service was over, they again fell down on their knees in the same orderly and devout manner. Now I knew that it was possible that some of these children might not in reality have the same devotion in their *hearts*, which they had in their *appearance*, yet still I could not help believing that many of them were as earnest as they seemed to be ; and I could not help offering up a silent expression of thankfulness that they had been taught a custom which might furnish our Church with a generation of devout worshippers, and might put these poor children in a way of obtaining a blessing which might last them for ever. Before I left the Church, I went up to a very clean, modest-looking girl, and asked her what prayer she made use of on *entering* the Church ? She then in a very clear and distinct and *devout* manner repeated her prayer. I then asked another little girl who stood next to her, and seemed about six years old, “ what prayer she repeated on *leaving* the Church ? ” and she likewise repeated hers as well as her companion had done. I here give the prayers which they repeated, for the benefit of such of my young friends as are not yet provided with any, and I hope they will learn them by heart, and repeat them whenever they go into, or



come out of, the Church. Perhaps, too, they may be of use to some of my older friends ; and I know, that if *they* attend to such things, it will be a great encouragement to the *younger* ones. They will find this attention to their religious worship a great comfort to them, and a great means of keeping them from sin, and I shall then expect to see a beautiful and improving regularity in all the places of worship which I *visit*. I do not, however, wish to confine them to this *particular* form, if they think that they have a better ; but this I think a good one, and it was particularly pleasing to me, as I heard it from the lips of these little children.

*Prayer on entering the Church (from the National School Book).*

Lord, I am now in Thy house ; assist, I pray Thee, and accept of my services. Let Thy Holy Spirit help my infirmities, disposing my heart to seriousness, attention, and devotion ; to the honour of Thy holy name and the benefit of my soul, through Jesus Christ our Saviour.

*On leaving the Church.*

Blessed be Thy name, O Lord, for this opportunity of attending Thee in Thy house and service. Make me, I pray Thee, a doer of Thy word, not a hearer only. Accept both me and my services, through our only Mediator, Jesus Christ.—Vol. i. p. 337.

## EVIL OF FAIRS.

MR. EDITOR,

THE greater part of these fairs are held for no useful purpose whatever. There is no possible plea of necessity for their continuance. Business is rather *hindered* than *advanced* by them. This, I say, is the case with the *greater part* of them. *Some*, it is true, are held for the convenience of business; such as horse-fairs, cow-fairs, sheep-fairs, cheese-fairs, wool-fairs, &c. Where these are necessary, let them go on. The methods, however, of doing business have been, of late years, so much improved, that there is not the same need of these fairs, for the purposes of merchandize, as there was when they were first instituted. Many of them, therefore, as far as business is concerned, have become useless, and they now continue only for the purpose of what is called *pleasure*. I say *called* pleasure; because the fact is that they produce little else besides pain and misery. Those who frequent these fairs are, for the most part, a set of idle people, who get together for no other purpose than to waste their time, or to injure and corrupt one another. A fair, in the neighbourhood of London, chiefly consists of those who meet for these bad purposes. The crowd is made up chiefly of drunkards and profligates. Or, if any young person of better character should be there, such company and such scenes are calculated to destroy, in that person, all respect for whatever is praiseworthy or good. It really is idle to talk of youthful depravity,

and the increase of thieves, and pickpockets, and prostitutes, and vagrants, whilst these nurseries of vice and profligacy are suffered to continue. As long as these fairs exist, thieves, and prostitutes, and vagabonds, will never fail. The evil is greater in London and its neighbourhood than in other places, inasmuch as the assembled mob is greater ; but it is bad enough even in our small country villages. In the village where I live, we have things in what I call very good order. But, when we have been taking pains for a twelvemonth, it is very distressing to have all our labour upset by the abominable fair which comes once a year, and seems to turn the heads of almost every body in the parish. I hope, however, we shall set aside this fair. The poor here are most of them very well disposed and sensible people ; and though some few of them would, perhaps, be sorry to give up the fair, yet the greater part of them, seeing that so much harm comes from it, would be glad to have an end of it. It is wonderful to see how much good may be done in a place where persons of all ranks and conditions use their exertions together. Education and Christian instruction must be the grand foundation. When the minds of the poor have thus received right principles, they are as able to judge properly as those who have received the highest education, or have moved in the highest ranks ; and they are, therefore, as ready and willing to assist in any measure which is likely to be productive of good. With the assistance of a good National School, taught by a pious and diligent master ; with the religious efforts of a zealous and devout minister ; and with the charitable exertions of those who are

able to assist and advise, it is beautiful to see the moral order to which a village may be brought. There is, in such places, so much mutual kindness and good-will, that any affliction which happens to one, is a distress to the whole. And no distress is greater, than when one of the little flock goes astray, and is brought to sorrow by its departure from duty. And this will sometimes happen, notwithstanding all the pains that are taken to prevent it. Whenever our annual fair returns, we have generally to lament some poor young girl completely ruined by it; or, at least, her mind is so turned from all that is good, that she becomes an easy prey to the first unprincipled seducer she meets with. A neighbour of mine, a magistrate, who has frequently these distressing cases brought before him, tells me that he can trace all the mischief to the fair or the wake.

Now, Sir, if these distressing circumstances occur, even in our small villages, where the conduct of every one is known and observed, what must be the case in larger places, where the same inspection and care are, if not impossible, at least extremely difficult?

It is often said, that, where there is a legal statute for holding a fair, a magistrate has no authority to prevent it. If a fair be kept peaceably, and for its own proper business, according to the statute, no magistrate would wish to prevent it; but a fair, which is little else than a mere assemblage of thieves, and vagrants, and gamblers, and prostitutes, surely cannot plead, in its support, the authority of that statute which it so notoriously violates<sup>1</sup>.

<sup>1</sup> Since the above was written, many of the fairs have happily been put aside.

If, however, these evils are allowed to continue, good people will still think it their duty to keep away from them, and to teach their families to do the same. All fairs are not *equally* bad, but, generally speaking, they are contrary to religion, morality, sobriety, chastity, temperance, industry, economy, tranquillity of thought, good sense, good order, good feeling, good manners—good every thing.—Vol. i. p. 411.

V.

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#### LATE ATTENDANCE AT PUBLIC WORSHIP.

A WANT of punctual attention to the hour of commencing Divine Service, is a fault but too prevalent in worshipping assemblies. A worthy Clergyman, whose congregation had given him much vexation in this respect, began his discourse one Sunday in these terms: "When I came here to begin to worship last Sunday morning, I believe there were not twenty people in the Church; at the weekly Lecture, it was the same; and again, this morning, my heart is pained. What can you mean by this conduct? Do you mean to worship God? then I must tell you plainly, and with the authority of a Christian Minister, that this is no worship: deceive not yourselves, God will not accept it at your hands." He proceeded to enforce this point with great earnestness and feeling, and produced such an impression on the minds of his hearers, that next Sunday almost every person had assembled by the time he began the service.

A very common cause of late attendance, especially with females, is the time employed in dressing. Herbert has some lines so applicable to this sort of apology, that every lady would do well to have them written in letters of gold, and suspended over her toilet, that they might be ever present to her eyes.

“—— To be dressed !  
Stay not for th’ other pin. Why thou hast lost  
A joy for it worth worlds !—”

PERCY ANECDOTES.

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### ARITHMETICAL QUESTIONS, &c.

SOME of my readers praise my little book, because they say *they can understand every word* in it. Others are not so well pleased with it,—on that very account. They complain that I do not attempt to exercise their intellects with questions geometrical, analytical, geographical, chronological, or geological, such as afford so interesting a perplexity to the readers of the *Gentlemen’s and Ladies’ Diary* ; or that I have never even treated them with a charade, a rebus, or an enigma. In short, these my readers long to be puzzled.

To indulge this very reasonable desire, I present them with a few questions, many of which, however, I doubt not, will be easily answered by those children who have been educated at National Schools. Some

of the questions, however, I confess, I am not quite able to answer myself; but, as arithmetic is now so much better taught than it was in my young days, perhaps my readers may be more successful.

## QUESTIONS.

1. If a man takes a quart of ale, every day, at six-pence a quart, beginning when he is *twenty* years of age, how much will this cost him by the time he is *forty*?

2. If a man puts three shillings every week into a box, beginning when he is *nineteen* years old, how much will he have in his box when he is *thirty-five*?

3. If a man puts three shillings a week into a *Savings' Bank*, beginning when he is *nineteen*, how many shillings will he be worth when he is *thirty-five*, supposing the bank to pay an interest of *four* per cent.?

4. If a man goes to an alehouse every day for ten years together, how much good will he hear, or see, during all that time,—Sundays included?

5. What must be the size of a purse that will hold all the money which a labourer will earn in five years, by attending regularly all the bull-baitings, cock-fightings, wakes, fairs, feasts, and radical meetings within his reach?

6. A. B. began at *fifteen* years old, and put a shilling a week into a *Savings' Bank*, and went on till he was *eighteen*: then he put in two shillings a week, and went on till he was *twenty-five*: then he

put in three shillings a week, and went on till he was *thirty-five*. Then he married.

C. D. began at *eighteen*, and spent two shillings a week at the alehouse, and went on till he was *twenty* : then he spent three shillings a week till he was *twenty-five* : then four shillings till he was *twenty-seven*. Then he married. Quære. How much had A. B. to set up with ? And how much might C. D. have had ?

7. There is very seldom any small-pox in those places where *vaccination* is regularly practised ; and yet there are some few people who still say that the practice of vaccination does nothing towards destroying the small-pox. How then can the first fact be accounted for ?—Vol. i. p. 421. V.

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## ADVANTAGES OF FAIRS, WAKES, FEASTS, &c.

*To the Editor of the Cottager's Monthly Visitor.*

SIR,

You seem to think that there was no good to be got from Fairs, or Wakes, or Feasts, or any such sort of things. Now, Sir, I beg leave to ask your pardon. We have a Fair in this village once a year ; and, at that time, our friends and relations come to see us, and we find it very convenient to have them all together. Then, Sir, there is



a little sort of pride amongst us to have our Cottages clean and spruce, when our friends come to visit us, and we almost all of us have them neatly white-washed at the Fair-time ; and this gives our village a very pretty and cleanly look ; and this is good, Sir, and I think you will not deny it. But when I've said this, I believe I have said all the good that ever I knew to come of a Fair. I have a daughter ; and I sent her to school, and gave her all the learning in my power ; the girl seemed to be going on well, and she liked reading her book, and going to Church, and she took a delight in doing what she was bid, at home ; but at our Fair-day, last May, she asked me to let her go out, for a while, to her cousin's at the other end of the village, and there she stayed out late, and I was frightened ; and somehow, the girl has never settled to any thing steady since ; I've lost all comfort in her ; and I expect, before long, I shall hear of something very bad. Then, Sir, I had, moreover, a boy, as good a lad he was, though I say it, as any in the village. Last Fair was a twelvemonth, somebody persuaded him to go to the *Chequers*, and take a pint of beer ; and there was a crowd of them singing, and drinking, and dancing, and playing at skittles, and I don't know what ; however, so it was, that the lad never, after this, took to any thing good ; he was always hankering after the alehouse, and the skittles, and such kind of things. He used to have a little money in the Savings' Bank ; and, as he spent nothing in drinking, he had always enough in hand to make himself neat and tidy, and, though I say it, there was not a neater looking chap

within three miles of the place. But, after he had once put his head within the *Chequers*, there was an end of all this, and he soon got to look so shabby and dirty that I was ashamed to see him ; and, instead of behaving well and kindly to his father and me, as he used to do, he always looked sulky and dissatisfied, and seemed never to be easy at home. He soon took all his money out of the Savings' Bank, and was always poor, and always grumbling. Then he got to be out late o' nights, and I heard say that he got among a set of poachers ; and this *night-work* I began to think was a sort of step to the gallows. Last Fair, however, this poor lad got among some of his drunken companions, and he enlisted for a soldier. At one time, it would have almost broke my heart to have parted with him ; but now, I cannot deny that I am glad of it, as I hope it may do him good, and keep him from bad courses. But whether the poor lad is alive or dead I cannot tell, for I never hear from him.

I am, Sir,

Your constant reader,

[Vol. i. p. 438.]

MARY MOURNFUL

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### MASTERS AND SERVANTS.

THE great Scripture rule of " doing to others as we would have them do to us," is in the mouth of almost every one ; and if it were likewise in the heart of every one, this world would be much happier than it is. Now look at any particular family ; look at the



master and mistress ; and look at the servants. Are there quarrels and disputes, and does every thing go on badly ? Why ? It is because either master, or mistress, or servants, or all of them, forget the golden rule of "doing as they would be done by." It is appointed that there should be different ranks and orders in society : the world could not go on if it were otherwise ; nay, if all were made equal to-day, they would not all continue equal to-morrow. This plainly shows that it was never intended that all should be equal ; and, moreover, the Scriptures tell us, that different stations are appointed, and they require us to "render unto all their due." But these distinctions are only *for a time* ; and, when their purposes here are answered, when the rich and the poor shall quit their respective stations in this world, all distinctions of wealth or poverty will be at an end ; and even now, in the sight of God, all distinctions *on these accounts* are as nothing. He "is no respecter of persons." It is not how *rich* we are, or how *poor* we are, but it is how *faithful* and how *obedient* we are, that makes all the difference in *his* eyes. But as, in this world, some are ordained to command, and some to obey, how shall we best discharge the duties of our several stations, and promote that mutual advantage and happiness which such difference of station was intended to produce ? Even by remembering the *golden rule*, "Do to others as you would have them do to you, if you were in *their* situation." If you are a master or a mistress, be kind and gentle to your servants. They are not to be treated like slaves ; to be ordered about in a haughty tyrannical manner. You are to give your

orders; it is *your duty* to do so; it is *their* duty to obey those orders. No well-disposed servant would dispute this. But, in giving those orders, if you are a Christian-minded master or mistress, you will do it in a mild and considerate manner; and, indeed, in all your conduct to your servants, you will avoid giving them occasion to feel the inferiority of their station any more than *duty* and *necessity* require. Then if you are a *servant*, and remember the "golden rule," you will set about your work in a cheerful, industrious, and conscientious manner; you will not repine at your station; because you know that is the station "unto which it has pleased God to call you." You will consider your master's property as a charge committed to your trust, and you will use the same care and economy in the management of it, as if it were your own. If your master or mistress speak unkindly to you, they are wrong; and it is a misfortune to live in such a family; still, as long as you are there, it is your duty to obey them. If *they* do *wrong*, it is still *your* duty to do *right*. This is your trial: every station has its trials. It would be easy, indeed, to do right, if we never met with opposition; but this does not belong to any station upon earth, and it is not fit that it *should*. If you are a Christian servant, you will follow the advice of a Christian apostle, "not answering again." A very bad servant will often do well, when the eye of the master or mistress is present; but, I say, if you are a Christian servant, you will act from a higher principle, and will be as exact, and as strict, and as punctual *out of sight*, as *in sight*. This is what *your religion* requires. You are not to be merely

"*men-pleasers*," you are the servants of Christ ; you are then to do service with *good will* "as unto the Lord, and not unto men."—Vol. i. p. 482. V.

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### THE VILLAGE SCHOOL.

A FEW years ago, as I was taking my winter evening's walk, I found myself in a pretty small village, consisting of a single street. The cottages were all neatly thatched and whitewashed ; and I was not only pleased with the clean and pleasant appearance of the place itself, but of such of the inhabitants as I chanced to meet with. As I have always been a sort of *Cottage's Visitor*, I did not scruple to make acquaintance with some of the inhabitants of this pleasant village. On entering one or two of their cottages, I found that all *within* was as neat and cleanly as all *without*. I found likewise these people full of civility, and willing to enter into conversation ; and, when I took my chair by their fire-sides, I was pleased to find additional proofs that they had not only been instructed in the proper management of their houses and families, but that the knowledge of Christian truth had been implanted in their minds. I saw the beautiful spire of a church at no great distance, and a noble family mansion still nearer. On looking at the church, I could not help thinking of the pleasant sight which this little village would present on the Sabbath morning, every cottage sending forth its family to the *House of Prayer*. And,

when I looked at the great house, I felt sure that it must contain the "Friends of the Poor." I was the more certain of this when I arrived at a cottage somewhat larger than the rest, and which, on entering it, I found to be the "Village School<sup>1</sup>." This school, I learned, had been long established, and supported by the possessors of the adjoining mansion. And when I looked at the neat appearance, and observed the orderly behaviour of the children, and saw how they were instructed, I was then able fully to account for the neatness and order, and apparent happiness of the whole village. The schoolmistress was a remarkably steady, neat-looking person, and seemed full of anxiety for the improvement of her scholars. The children looked clean and healthy; they were all dressed nearly alike, in a neat and plain manner, which gave them a very pleasant and interesting appearance. They had no foolish lace or flounces about them, nor any tawdry feathers or flowers on their pretty straw bonnets, which hung regularly round the room. Every thing seemed to be done with remarkable exactness and order. Every child had a neat little apron, with a sort of pocket in front, which served for a work-bag: and on each of these aprons, a certain *Number* was marked, and a corresponding number was painted on the wall over every peg, so that every child knew upon what peg to hang its own things, thus preventing a great deal of confusion, and consequently saving a great deal of time. The school consisted chiefly of girls, but a few very little boys were amongst

<sup>1</sup> At Audley End.

them. They were all at work ; some sewing, some knitting, and some plaiting straw for bonnets : the little boys were knitting. The girls, I found, not only made bonnets for themselves, but a great number likewise for sale. Whilst these children were at work, they were perfectly silent. Not a word was spoken. It is wonderful how much *more* work is done, and how much *better* it is done, when the rule of perfect silence is observed. When several classes in a school are *reading* at the same time, there will be some noise—it cannot be helped ; but this will not cause much interruption, if every class is properly engaged in its own business. But, in a working-school, there need be no noise at all. It is all interruption. I observed, over the fire-place, these words written—“ A place for every thing, and every thing in its place.” And this rule seemed to be well attended to. There was nothing like what is called *litter* ; no cloaks *here*, and bonnets *there*, and handkerchiefs in *one* place, and books in *another*, but every thing seemed to be in its own place, to be reached just when it was wanted. Now, besides the neatness, and comfort, and saving of time, arising from this regularity, the clean and orderly habits gained in such a school are likely to last the children all their lives, giving them a disgust for dirty ways and disorderly company, and thus shutting the door against a great deal that is wretched and ruinous.

I was so much pleased with all that I saw, that I remained in the room till the children were dismissed. Before they departed, they all sang a Hymn together : it was a Christmas Hymn, suited to the

season; and they sung it to a cheerful sacred tune well suited to the words. They then all kneeled down to their evening prayer; after which, they quitted the school in a quiet and orderly manner, not sorry perhaps to get home to their friends, but yet showing none of that boisterous and noisy joy which is commonly observed at the breaking up of a school.

When the children were gone, I asked the schoolmistress for the words of the Hymn which I had heard; which, as they are well suited to the approaching season<sup>1</sup>, I shall give to my readers. The schoolmistress told me that they were written by the clergyman of the parish.

## CHRISTMAS HYMN.

BY THE REV. N. BULL.

*Tune, LEWES.*

### I.

Lo return'd the joyful season,  
When the blessed Son of God  
From his Father's throne descended,  
And with sinful man abode.  
Hallelujah !

### II.

Though He dwelt in boundless glory,  
Where the tide of bliss o'erflows;  
Yet to save a world of sinners,  
He became a man of woes.

<sup>1</sup> Written just before Christmas.



## III.

Far from God mankind had fallen ;  
Nothing could redeem our race ;  
Nothing but Thy blest atonement,  
Prince of righteousness and peace !

## IV.

Press'd with loads of guilt and anguish,  
Hopeless now no more we groan ;  
What is man, Thou dear Redeemer,  
That such love to him is shown !

## V.

Since for us He lived in sorrow,  
And expired in cruel pain ;  
How shall we, our sins retaining,  
Crucify our Lord again !

## VI.

Lord ! impart Thy grace and blessing ;  
Make our hearts and tongues agree,  
With the heav'nly hosts triumphant,  
Still to bless and worship Thee.

## VII.

Glory be to God, the Father ;  
Glory be to God, the Son ;  
Glory be to God, the Spirit ;  
Hail for ever, Three in One !

I wish the cottage children in every " school " were taught to sing !—The sacred words of " Psalms and Hymns and spiritual songs," engrafted in the mind, are of great use in keeping out such vile and wicked

trash as some people are fond of writing and selling, for the ruin of their fellow-creatures.

And, besides this, what beautiful music these children's voices make in the Church on a Sunday ! And, if they begin to sing when they are children, they will probably continue it when they are grown up ; and then other children would be trained to the same, and we might then have a whole congregation "singing to the praise and glory of God," instead of sitting, as is the case in some villages, to hear half a dozen wretched performers playing on some bad instruments a psalm-tune of such a sort that it is impossible for any one to join them. Such a performance is a *hindrance* instead of a *help* to devotion ; and I trust that, in a few years, there will be an end of it in *every* parish, as there already is in *many*. The national schools, by instructing the children in singing, have already done a great deal of good in this way, and they will probably do a great deal more. In many parishes, the style of Church music has been greatly improved by the principal people joining in it. Almost all ladies, in these days, can sing ; and, having generally been taught to sing properly, their knowledge of music, and their beautiful voices, make most delightful melody, and give wonderful interest to this part of the service. And we would humbly trust that this part of devotion, *properly performed*, is not only interesting but *acceptable* ; as we are perfectly sure that, if performed as it too often is, it must be the very contrary to all that is interesting, or acceptable, or right.—Vol. i. p. 558. V.

## KEEPING CHRISTMAS.

WE often hear of *Christmas festivities*, and of keeping a *merry Christmas*. This has long been the manner of talking about *Christmas*; and these sorts of expressions show us that Christmas has generally been considered by Christians as a season of joy and festivity.

The early Christians were accustomed to pay particular attention to such days and seasons as served to mark any great events connected with the Church. Whilst some seasons were devoted to humiliation and mourning, and were called *Fasts*; others were set apart for joy and gladness, and were called *Feasts*. Christmas has always been considered as a *feast*,—a time of rejoicing. It is indeed a time of real rejoicing to Christians, because at this time was born that Saviour on whom all their hopes and all their happiness depend. Christ is the great head of the Christian Church; and on Him must Christians rest for their support and their salvation. True Christians are always very anxious to do what is right, and at the same time are very humble in their opinion of themselves. Good Christians take the perfect rule of Scripture for their guide, and always strive to live according to that rule: but they are humble enough to see that, with all their striving, they come very far short of what they *ought* to be, and what they *wish* to be. And this is naturally a very great distress to those who wish to act rightly and to please their Maker. Seeing that they have not lived in every point according to the heavenly law; they know that

they must be considered as sinners against that law, for "sin is the transgression of the law." Thus we find the holy men in Scripture bitterly lamenting their state, and grieving not only for their open sins, but likewise for the secret faults which they feared might lurk within them. Now in this state so common to devout persons, it is indeed a matter of *great joy*, it is indeed *glad tidings*, that unto them is born a Saviour who will atone for their sins, and procure their pardon. No tidings could be more joyful to them than those which said, "Behold the Lamb of God, which taketh away the sins of the world." But true Christians are not only anxious to be pardoned for their past sins, but, when pardoned, they desire to "go and sin no more." They see the pure and holy law of Scripture, and they know that they must seek to conform their hearts and their conduct to that law. But they see how hard it is, and how contrary to the sinful nature of man. This then shows them their great need of help from above. But Christ has purchased *this* for them, and has promised it to them. They cannot therefore help rejoicing that *Christ was born*: they cannot think of the mercy which brought their Saviour into the world, without devout reverence and holy joy. Christians will always therefore consider Christmas as a season of religious rejoicing. But is this the manner in which it is *always* kept? Is it *always* a time of *religious* rejoicing? I have been told that there are some persons who have the name of Christians, and yet who turn the season which was intended for Christian rejoicing into a time of profane idleness and rioting and drunkenness. This is so dreadful an account, that one can hardly

believe it. These practices are so contrary to the religion of Christ, that a Christian ought to abhor them at *all times* ; but, if there be one time more *improper* than another for them, it is the time when we are keeping a religious festival in honour of Him who will hereafter sit in judgment on us all, and will avenge Himself on those who act so completely contrary to his commands. But I hear some say, "Christmas is a *holyday*." Yes, it is a *HOLY day* ; a time set apart for *holy* rejoicing and praise for the mercy of God. I could say a great deal more on this subject ; but I leave my readers to judge for themselves. I hope they will consider this matter well in their own minds. Do they say, "We will keep the feast?"—Let us then keep the feast ! But how ? "Not in rioting and drunkenness, not in chambering and wantonness ;" but let us keep the appointed *Christian* feast. Let us partake of the sacramental feast which our Saviour has appointed, and which we know therefore will be one way of keeping his festival according to his will : and let us seek earnestly for Divine grace, that we may have our whole lives and conversation in consistent agreement with the name we bear, and the holy religion we profess.

[Vol. i. p. 565.]

V.

## WHY ARE NEGROES BLACK ?

IF we are asked such a question as this, we may very safely answer, "Because it has pleased God that it should be so." There are many things in the world which we do not understand ; and we cannot therefore see why they should be made as they are. But whoever has a firm belief in the goodness and power of God, will be perfectly sure that there are the best of reasons why He has made every thing just as it is. We plainly see that this is true in such things as we *do* understand, and we have, therefore, a right to conclude that it is likewise so in those things which we do *not* understand. And, as our knowledge and experience increase, we find that we have fresh reason to acknowledge the truth of this. The following account is an example to our purpose, and shows that the kind care of the Almighty has been shown in suiting the colour of the Negro to the hot climate in which he lives.

"At a late meeting of the Royal Society, Sir Everard Home made some observations on the use of the black substance in the skin of the Negro, in preventing the scorching operation of the sun's rays. He showed, that, by exposing the back of the hand, or other parts of the body, to the sun's rays, they become irritated and inflamed ; small specks or freckles first appear, and these, on continued exposure, will rise into blisters. The same is true if the flesh be covered with thin *white* linen. But if the body be

covered with a piece of *black* crape, though the body, when exposed to the sun, will be hotter, yet the rays will no longer produce *blisters*. Thus the injurious effect of the heat of the sun may be prevented by an artificial blackening of the skin."

How strongly does this show the wisdom and goodness of the Creator ! and how truly it may be said, that his mercy is over all his works ! Some people are apt to think that because a man is *black* he is beneath their notice. It appears that he is *not beneath the notice of the great Creator of us all*. Why then are those who call themselves *Christians*, to agree in making black men *slaves* ; and in treating them like beasts of burden ? Why should they not rather agree in cultivating their understanding, in giving them such knowledge as will improve their condition in this life ; and in calling them to that faith, which will make them wise unto salvation ?—Vol. ii. p. 7.

V.

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## A GHOST.

A YOUNG man, who is an apprentice to a respectable dyer in Carlisle, and who has always shown too much sense to be afraid of ghosts and apparitions, met with a circumstance last Sunday, which produced in his mind the greatest terror and alarm. He was walking near the Deanery, about eight o'clock at night ; it was the hour of darkness, the winds howled fearfully above him,—the only sounds that were heard, save the echo of his own feet.

Suddenly a dim form appeared before him ; and soon it rushed upon him. The dyer fled ; the spectre followed. Up a lane, and down Blackfriars-street, the youth rushed : still, still the light-footed being was close upon his heels. At last, when arrived at the Post-office, finding himself run down, rendered desperate by his fate, and cheered by the light which the place afforded, he turned manfully round to combat his unknown and wonderful enemy ; when, lo ! nothing was to be seen but a tame fawn, which most familiarly approached him, apparently begging for something to eat. (*Carlisle Journal.*)

If all the ghosts which we hear of were thoroughly examined, they would generally turn out to be no greater objects of terror than the *tame fawn*. Some years ago, the stories of ghosts and apparitions were the terror of the cottage fire-side. The progress of education, and the great religious improvement caused by God's blessing upon the extensive circulation of the Scriptures, have produced a vast improvement in our modes of thinking, and thus greatly assisted in driving such follies from our minds. If we were to say, that there could be no such thing as a ghost, we should be disputing the power of God, and also denying the truth of a mode of communication which the Almighty, in times of old, and on some occasions, thought fit to use ; but as we have now the written word of God to guide us, we are to depend on *that*, and to expect no miraculous interference to convert or to instruct us. The Almighty does not now attempt to work upon us by altering the course of nature, but by giving us



the assistance of his grace, which is sufficient to save those who are seeking to walk by it. The Scriptures are our guide ; and those who refuse to listen to them, would not be persuaded, though one should rise from the dead to instruct them. Let us, then, lay aside all these idle and foolish notions about ghosts, and apparitions, and spectres, and fairies, and witches, which, in days of ignorance, might find some excuse, but are now wholly unfit for those who derive their instruction from the Word of Truth. We often hear a good deal, too, of *signs* and *omens*. Some things, we are told, are signs of good luck, and others are signs of bad luck ; then we hear that one thing is a sign of a *wedding*, and another a sign of a *funeral*, and a great deal of such wretched trash, as is perfectly disgraceful to those who live under the light of true religion. We hear about all the nonsense of *maggies* and *crows*,—of *odd* numbers and *even*,—of *strangers* in the fire, or in the candle ; as if any reasonable person could for a moment suppose that the Almighty trusted the regulation of his government to such senseless agents as these.

Let us lay aside these foolish superstitions, and trust to that sure Guide which cannot deceive us. We have already, in the Word of God, every instruction that is needful for us. Why should we be anxious to know our future lot in life ? It would not be for our happiness if we did know it. It is concealed from us for the best of purposes. An over anxiety on this point is forbidden us. And it is useless too. Man never can discover what God has thought fit to conceal. We know *this* however,—

that it is of very little consequence what is our lot in this life, because this life itself will soon come to an end. But we are sure that even here we shall have, not what we *think* to be best, but what God *knows* to be best for us. Let us then, "*seek first the kingdom of God and his righteousness,*" and all the needful things of this life will be "*added unto us.*"—Vol. ii. p. 9. V.

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## PENALTY PAID FOR DRUNKENNESS.

New Times, Nov. 17, 1821.

ON Sunday, the 4th instant, a butcher of M—, named F—, got tipsy at an inn, at Loughborough; and, being seen in that condition in the public streets, an information was laid against him, and he paid the penalty of *five shillings*, and *seven and sixpence* costs: and, as he had left the inn without paying his reckoning, the landlord also summoned him for the debt, which, with the summons, cost him *seven shillings* more. The butcher's temper being thus irritated beyond bearing, he "turns the tables" upon the landlord, by going to a magistrate and laying an information against *him*, for having suffered him (the butcher) thus to tittle, and render himself liable to such a host of evils. The penalty inflicted on the landlord was *ten shillings*.

Sheffield Paper.

We hope that the penalties and costs inflicted on the landlord and the butcher may tend to put some check to the dreadful crimes of drunkenness and Sabbath-breaking. But how often do we read of these crimes passing without any notice, and thus bringing on the miserable consequences, to which, sooner or later, such wickedness must lead! We are perfectly aware that the mere terror of human laws cannot put a complete stop to these horrible proceedings. It requires a *deeper* principle,—a regard for *God's* laws,—a desire to please *Him*,—a wish to have the mind prepared by religious, and holy, and good habits, for that world where wickedness is shut out, and where goodness reigns. This is a principle which comes from the highest of all sources, and prepares the mind for the highest of all happiness. Christian *faith* teaches us to look to our abiding home, and to *prepare* for it: Christian *hope* encourages us to go on cheerfully and stedfastly in our journey: and Christian *charity* excites in us a desire to do all we can towards promoting the happiness and advantage of our fellow-travellers. These principles firmly grafted in the heart, would put an end at once to drunkenness and sabbath-breaking, and rioting, and quarrelling, and gambling, and indeed to the allowed practice of any vice. The grand object then for us to aim at, if we would do real good, is to spread the knowledge and encourage the practice of the Christian religion. Wherever this is effectually done, immense good is the certain result. But there are some persons, alas! who appear to be almost beyond the reach of those who would wish to do them good. These persons, perhaps, never enter a place of wor-

ship,—never hear a good book read,—never are in society where a useful remark is made; and their habits are therefore just such as we should expect. Some of them are drunkards, some profane swearers, some gamblers, some thieves, and all of them indulge in habits of profligacy, ruinous to themselves as well as to others.

Now, to these characters who put themselves out of the reach of *religion*, the laws of the country seem the only check which can be applied; and it is a check which is absolutely necessary. We are not only to consider, the actual harm that these wicked men do in their own persons, but the numbers of *others* whom their examples tempt to imitation; thus leading thousands to destruction by spreading, we know not how far, the infection of crime. What is the reason that every newspaper we take up gives us an account of some horrible transaction, caused by drinking at an alehouse? Why are those abuses permitted? We know that the law allows of alehouses,—and very properly too, for the accommodation of the public. But the law, being aware of the great injury which such houses *may* do, binds the keepers of them down to *certain rules*, which, if properly attended to, would give the public all the *advantages* of them, and secure them from all the *evil*. These laws are *excellent*; why are they not applied? Why do we see *three* or *four* public houses where *one* would be quite sufficient for all the necessary wants of a neighbourhood? Where there is just a sufficient number of public house-keepers, the landlord may be not only an honest and a good man, but also a thriving man, but where there are more than

are wanted, they cannot *all* thrive *honestly* : and the *worst* disposed landlord generally seeks to get his house the fullest, by encouraging the poor labourers to spend their hard earnings for *his* profit and *their* ruin. *He keeps his house open on the Sabbath*, he allows *unlawful games*, and uses every method which will tempt the worst of people to the worst of practices. It often appears a severe measure to deprive a public-house keeper of his licence ; and nobody would wish to do it unless he had been guilty of acting contrary to the laws. But it is most highly important to think a very long time, before any *new* licence is granted ; and to consider very seriously whether a new public house is wanted, and whether the intended landlord is a proper person for such a charge.—Vol. ii. p. 64. V.

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### MELANCTHON AND HIS MAN JOHN.

It is a pleasant and useful office to record the character of a good man. Our book, however, from its size, will not admit of any account long enough to deserve the name of "biography." Still we cannot help introducing, now and then, a little sketch of such characters as have pleased ourselves, and may therefore, perhaps, please others also. Many of our readers have heard of *Philip Melancthon*<sup>1</sup> ; he was

<sup>1</sup> His real name was *Schwartzerd*, which in the German language signifies *black earth*, and this, according to a common fashion at that time, was changed into a sort of Greek word, which has the same meaning.

one of those great and good men who were the means of bringing about the Reformation of religion from the *Catholic* to the *Protestant*. He was a German, born in Saxony, in the year 1497, and lived to the age of sixty-three. He was a man of a truly pious and Christian mind; and his gentle temper, and kind, and forbearing, and conciliating behaviour had a wonderful effect in recommending the true religion of the Gospel, and consequently of establishing the Protestant religion. He was at first, like many others of those Christian Reformers, a zealous Catholic; but when he came to examine into the Catholic creed, and to see the abuses that had crept into the Church of Rome, he united with Luther and the other Reformers to get rid of those abuses, and to teach the true doctrine of the Church of Christ.

The energy of Luther did much towards beating down the opposition of those whose learning and whose arguments were brought forth against the truth; whilst the gentle and truly Christian spirit of Melancthon did, perhaps, still more in recommending it to all who were able to see and judge of the effect which it produced in the mind of this excellent man. We have not space, now, to enter into the particulars of his character, but we shall beg to say a few words of a very faithful servant of his, who, though in so humble a station of life, may here stand by the side of his master, as an object well deserving of imitation. May there be many such *masters* and many such *men*! It is well known, that among other great virtues of Melancthon, he was highly esteemed

for his great *generosity*. He was so liberal in his charitable gifts, that his friends could not help wondering how he could afford to be so generous, with the small means which he had in his power. This seems to have been partly owing to the care and good management of an excellent and faithful servant, whose name was JOHN.—“JOHN,” says Mr. Cox, “was a man of tried honesty and fidelity, adorning the humble sphere in which he moved, and was very much beloved by his master. To his management we must, in part, look for an explanation of the mystery to which we have alluded, namely, the possibility of being so lavishly benevolent with such restricted and apparently inadequate means. The whole duty of provisioning the family was entrusted to this domestic, whose care, assiduity, and prudence amply justified the unbounded confidence reposed in him. He made the concerns of the family his own, avoiding all useless expenditure, and watching with a jealous eye over his master’s property. He was also the first instructor of the children in the family during their infancy. The conduct of such a servant deserves to be distinctly recorded, because it shows how such a one may contribute to the general good, by preventing the waste of those means which a benevolent spirit will ever feel anxious to give to purposes of public utility. John grew old in his master’s service ; and in the year 1553 expired in his house, after a long residence of almost thirty-four years, amidst the affectionate regrets of the whole family. Melancthon invited the academicians of Wittemberg to his fu-

neral; he delivered an oration over his grave, and composed an epitaph, in Latin, for his tombstone, of which the following is a translation.

"Here at a distance from his native land,  
Came faithful John at Philip's first command :  
Companion of his exile, doubly dear,  
Who in a servant found a friend sincere.—  
And more than friend, a man of faith and prayer.  
Assiduous soother of his master's care.—  
Here to the worms his lifeless body's given,  
But his immortal soul sees God in Heaven."—Cox.  
V.

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## A FOOTMAN'S LETTER ON SWEARING.

Grosvenor-square, London,  
Jan. 8, 1822.

*To the Editor of the Cottager's Monthly Visitor.*

MR. EDITOR,

I AM footman in a nobleman's family, and I take in your little book every month; and in your last Number I saw a very good letter<sup>1</sup> about swearing, sent you by a Lancashire Curate. He seems a very good gentleman, and what he says seems to be true: but there is one thing in it that I was sorry to hear, as it is contrary to the experience that I have had

<sup>1</sup> A Letter in the Cottager's Monthly Visitor, not printed in these extracts.



myself. He seems to think that *swearing* is common among *high* people, as well as among *low*. I do not know how it is in Lancashire ; but I know that I have lived for many years among great noblemen and fashionable gentlemen, and I am glad to tell you, Sir, that one hardly ever hears such a thing as *swearing* amongst *them* : now and then, to be sure, a vulgarish person gets into the best of companies, and he will sometimes come out with an ugly word ; but you don't hear it among what you call your thorough-bred people. And then, again, I see, by your book, that there is a good deal of *drinking* going forward among some of your country people : now, Sir, you will be glad to hear, that in high life, they have almost left off this vulgar practice. My master is a very hospitable gentleman, and often has company to dinner, and I often go out with him to other great houses ; but they are contented with a glass or two of wine after dinner, and then we bring up their coffee or their tea. This is the way we do things hereabouts : and you had better tell your country people, that if they wish to be truly *genteel*, they must leave off their vulgar *swearing* and *drinking* directly. I know you have some very smart looking people in the country, and they are very fond of dressing gay and looking *genteel* : but I think, if a man would wish to look like a gentleman, the best way is to behave as such.

I am, Sir, your constant reader ,

JOHN, the Footman.

We believe that John the Footman is quite right, and that among people of rank and consequence

these vulgar vices are out of fashion. Some of them have, we may hope, left off these practices from the highest and best of motives ; and others for reasons less worthy. But whatever may have been the different motives of different people, it is certain that the state of society is greatly improved by the banishment of these odious vices.

A swearer or a drunkard cannot be, at the same time, a true Christian ; that is quite certain. And, moreover, his mind cannot well be in a state to listen to Christian exhortation, or instruction ; and, therefore, these bad practices seem likely to keep a man from ever *becoming* a Christian. We should consider it then as a great matter, if the fashion of drinking and swearing could be driven out of *low* life, as well as out of *high*, that these dreadful hindrances might not stand in the way of the devout reception of Christian truth, and the earnest practice of Christian duties. It is true, that God's grace is *every where* ; and we have seen the wickedest and the worst of people brought in a wonderful manner to the knowledge and the practice of the truth ; but it is a *fearful* risk ! It is a horrible and a dreadful risk for any man to continue in a state in which, if he dies, he must be lost. Such persons should consider how St. Paul warns us against this, as wholly contrary to the true spirit of the Gospel. Generally speaking, however, these sins of drunkenness and swearing, belong to those who have no thought at all about religion, and no wish to be brought to the knowledge of the Gospel. But what a state is this for any man to be in who is called by the name of a Christian, and who has been signed with the sign of the cross of

Christ! Such a man has no *heavenly* views. But what *earthly* views can tempt him to go on in his present ways? *Swearing* brings no profit, no pleasure. *Drinking* serves to bring a man to certain ruin, even in his worldly affairs. You will sometimes hear a drunkard talk of being *poor*: that is natural enough, because he is sure to be so; but he has no business to *complain* of being poor; because he is going exactly the way to be *poorer*. I always think that a man who goes to the alehouse, *wishes* to be poor, and it is, therefore, quite nonsense in him to grumble about it.—Vol. ii. p. 84.

V.

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### GRACE BEFORE AND AFTER DINNER.

IN a visit some time ago to one of my cottage friends, I happened to find the family preparing to sit down to dinner; I accordingly told them that I was glad to find them all well, and that I should now take my leave of them, and endeavour to call again on some more seasonable opportunity. They however begged of me to sit down, saying, that it was long since they had seen me, and that, if I would excuse seeing them at their meal, I should be no interruption to them at all. Accordingly the dinner was brought on the table. It consisted of one dish, a plain pudding, apparently made of brown, household flour. As soon as the mother of the family had

placed this dish upon the table, the father and all the children came round the table, and they all stood up. The father then, in a most decent and solemn manner, proceeded to *say Grace*. He did this as if he was *truly thankful* that he had a meal for himself and his family, and he begged a blessing upon it with the devotion of one who seemed to feel that he owed this gift to the Great Giver of all things. Alas! thought I, how many of us daily sit down to a far better meal, and how far short we come of this poor man's gratitude! Some persons sit down and rise up without even the form of any *Grace* at all: others make a *mere* form of it—do it in a careless, hasty manner, just uttering a word or two, as if they thought they *must* say *something*, but would rather say *nothing*; and it is said, half sitting, half standing, and as if it had no meaning at all in it. Now, I do not pretend to prescribe the particular length that our grace should be, but I say, that whether it be long or short, it should be devout. It is, in fact, a *prayer*, or it is *praise*. Grace before meat is a *prayer*, asking a blessing. Grace after meat is *praise*, returning thanks. These addresses should be delivered as if we knew, and felt, what we were about. Our daily food cometh from our heavenly Father. Whilst we receive the gift, let us be thankful to the Giver, and let us beg his blessing upon it. Those whose hearts are inclined to this expression of devotion and praise, will soon provide themselves with suitable words to express their feelings. For those, however, who are not in possession of a proper form of words, I have copied the two following *Graces*, from a little book used at the National

Schools; and I hope that none of my readers will for the future sit down to their meals without repeating either these words, or some other to the same purpose :—

*Grace before Meat.*

Bless, O Lord, we beseech Thee, these Thy good gifts to our use, and through them fit us for Thy service, through Jesus Christ our Lord. *Amen.*

*Grace after Meat.*

Blessed and praised be Thy holy name, O Lord, for these, and all Thy other blessings bestowed upon us, through Jesus Christ our Lord. *Amen.*

[Vol. ii. p. 109.]

V.

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PRISON DISCIPLINE.

WRITTEN IN THE YEAR 1822.

THIS is a subject which well deserves the attention of every man who wishes to see an improvement in the religion, and morals, and happiness of his country. We must not suppose that the laws punish offenders for the sake of satisfying justice, or obtaining revenge. The real intention of punishment is to *prevent crimes*. A prison is used to detain an accused person *before* his trial; and is also used as a place of confinement by way of punishment *after*

trial. Now it often happens that an accused person is found to be innocent of the crime imputed to him. " But what a grievous thing it would be if such a man should, in a prison, be mixed with thieves and murderers, and by their horrible conversation and example, become an imitator of *them* ! But this is very likely to happen, and indeed does very frequently happen, where prisoners of all descriptions, for want of room, or for want of proper regulations, are accustomed to associate together. In this case, it is plain, that imprisonment, instead of *preventing* crime, *increases* it. Then, among those who are convicted, there are many very different degrees of guilt ; but where all mix together, those who are the worst are always found to teach their dreadful experience to the rest, and thus again the quantity of wickedness, instead of being lessened, is increased.

It is truly satisfactory, then, to see that the magistrates throughout the united kingdom are so ably and actively directing their consideration to the improvement of prisons, and that, by their exertions, many new prisons have been built, and many old ones altered and enlarged, so that the different sorts of offenders may be separated from each other in classes, and that such regulations may be applied to each class, as shall be most likely to conduce to the real improvement of the prisoners. Great pains are likewise taken that the prisoners, besides the punishment to which they are condemned, shall not be exposed to the miseries of filth and dirt, foul air, and infectious diseases. Some persons are naturally led to fear that, by making a prison a place of comfort,

the prisoners will have no dread of confinement, and that they will therefore not fear again to commit crimes which shall bring them back again to so agreeable an abode. Now this appears to be quite contrary to the fact. A thief has no dread at all of dirty and filthy conversation, and idleness, and quarrelling, and swearing, and wicked companions, and gambling, and profligacy; and, in the midst of these habits, he will still continue to be a thief, and therefore, when he has once got out of a prison of the old kind, he very soon comes back again. But a thief dreads a prison upon the new plan, for he hates the order, and regularity, and silence that he is obliged to observe,—he hates the solitary confinement and the severe labour, and the religious instruction, and the wholesome advice. All these things go so against him that he will, in future, do all he can to keep away from the walls of *such* a prison. If, indeed, all these good things answer their true intention, and a man's character becomes really changed by them, then he will be no longer an offender against his country's laws, and he will, of course, therefore, never be sent again to prison. Whatever may be the cause, the fact is this, that the greater part of the prisoners, upon the old plan, come back again,—and very few upon the new plan. The vertical wheel at which the prisoners in many gaols are now employed to work, seems to prove a most useful kind of hard labour. The work is very severe, and therefore serves the true end of punishment, and it has, moreover, taught many an idle fellow that he *can* work when he *must*, and then he discovers that it is as well to work *out* of prison as *in* prison; and,

when he once finds the advantage and profit of his own willing industry, he has got over one great temptation to steal.

The following extracts are taken from the third report of the *Society for the Improvement of Prison Discipline*.

"In a great number of instances, offenders, even the most hardened, who have for a reasonable time been subjected to a well-regulated system of discipline, do abstain from the further violation of the law, and have in a variety of cases been known to give up their criminal pursuits."

"A good prison is a school of moral discipline, where incentives to vicious propensity are removed; where drunkenness, gambling, and dissipation are changed for abstinence, order, and restraint; where, by personal seclusion, and judicious classification, the evils resulting from contamination are prevented; where the refractory are subdued by punishment, and the idle compelled to labour until industry becomes a habit."

The re-committals to inferior gaols vary from fifteen to fifty in a hundred, while the following is the average of re-committals to prisons distinguished for their good management.

Preston . . . . .	four in a hundred.
Wakefield . . . . .	four ditto.
Bury . . . . .	five ditto.
Devizes . . . . .	three ditto.
Knutsford . . . . .	two ditto.
Bodmin . . . . .	three ditto.
Ipswich . . . . .	three ditto.
Lewes . . . . .	six ditto.



Worcester contains two prisons—the county gaol is admirably conducted; and here the return of prisoners of all descriptions is averaged at two in a hundred, while the number re-committed to the city prison, which is extremely deficient in its system of management, is no less than twenty in a hundred. At Leicester also there are two prisons, the house of correction, and the prison belonging to the borough. At the former, which is well managed, the re-committals amount to three in a hundred; and at the latter, which is defective, to forty in a hundred.

These are but a few of many instances which might be given as the result of comparison between the two systems.—Vol. ii. p. 131. V.

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### PARISH CLERKS.

IN the little history of the “Shepherd of Salisbury Plain,” a worthy clergyman, who was about to bestow the office of Parish Clerk on the Shepherd, addresses him in the following words—“I so heartily reverence every religious institution, that I would not have even the AMEN added to the excellent prayers of our Church by vain and profane lips; and, if it depended on me, there should be no such thing in the land as an idle, drunken, or irreligious Parish Clerk. Sorry I am to say, that this matter is not always sufficiently attended to, and that I know some of a very indifferent character.”

Pity indeed it is, if it be true! We can hardly

imagine any state to be more awful than that of a man who is called to the discharge of a sacred office, and who is himself wholly unmoved by the great business in which he is employed. This is, indeed, handling God's work deceitfully : it is labouring in the vineyard of the Lord *here*, and earning a portion with the hypocrites *hereafter*. And, besides the miserable state of the man himself,—what must be the effect upon others? It excites a contempt of religion, brings discredit on the Church, produces carelessness among the worshippers, and often encourages levity or provokes ridicule. Our Church, to awaken and enliven our piety, divides the service between the *minister* and the *congregation*. The *Clerk* is a *clerical* character, who leads the devotions of the congregation. And if a Parish Clerk be a devout man, and an upright man, the people will have a satisfaction in joining with him in their portion of the service. We must own, however, that on this point, the people themselves are often much to blame : and instead of all joining in the responses, and uniting in that part of the service which belongs to them, they leave *their* part wholly to the Clerk, who is often a very wretched reader, and excites any feeling in the congregation, rather than that of devotion. It is, indeed, most true that our thoughts ought not to be drawn from our duty by thinking of the voice, or the manner, or the character of the Clerk. These things are no excuse to *us*, yet still, as they will have an effect on many, they are well worth attending to. Children in the National Schools are now taught to read so well, that we may expect a new race of Parish Clerks, who shall be

good readers, and, what is better, we would hope, good Christians. The congregations too, will all be readers, and may, therefore, all join in their part of the service ; but, even without being able to read, those who go to Church constantly, must be able to repeat by heart the common responses which they hear so often ; and if they would do this, their own devotion would be greatly quickened, and the spirit of the Church service greatly enlivened.—Vol. ii. p. 187. V.

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## LETTER FROM A SERVANT.

SIR,

I AM a servant, and I read your little book, and I am glad to find that though you are called a "Cottage Visitor," you sometimes give a hint which may be useful to the servants' hall, or the kitchen. I know not what *you* think, Sir, but *I* think, that it gives a great respectability to a servant to stay a good while in the same place, and I think it is *better*, for a great many reasons that I could give if I thought proper. However, I shall be short, for I know that if I make a long letter you will not put me into the "Visitor." Now, Sir, I see many of my acquaintances who are always changing their places, and they are not very bad servants either ; but, somehow or other, they are never contented where they are, and seem always to think that they shall be better off in some other place : and then, when they get to that other place

they are just as unsettled as ever. Now, Sir, it seems to me, that such people never will be steadily settled in *any* place, because they expect to find, what they *never will* find ; I-mean a place altogether suited to their fancies. Why, Sir, I suppose there is hardly such a thing in the world, as a master or a mistress, that can be every thing that a servant could wish ; neither is there, I suppose, a servant that can be every thing that a master or a mistress could wish. But if we find all that we could reasonably expect, we ought to try to be contented. If a master expects a servant to be all perfection, he may change for ever, and be no nearer to the mark after all ; and a servant is, I think, acting a very foolish part, to quarrel with a good place, because he has not every thing exactly to his mind.

There is a fellow-servant of mine here, who is just going to leave the place, and I am sorry for it, for, take him altogether, he is a clever youth, and knows his business well, and *does* it well, and he is an honest, careful, trusty fellow too ; but with all this, he cannot bear to be spoken to. Now, for my part, I am glad if my master tells me when I do any thing *wrong*, because that is the way for me to know how to do it *right* ; but my fellow-servant Tom cannot bear this. My master, a few weeks ago, told him of something that was not done as he wished it to be, and then Tom looked sullen, and said, " If I can't give satisfaction, Sir, I'd better go." My master seemed not much to mind this ; and yesterday morning, something of the same sort happened, and Tom again said, " If he could not give satisfaction, it was time for him to leave," and so my master took

him at his word, and he is going to leave, and so the man is giving up a good place that suits him, and that he suits, all for his foolish way of not bearing to be spoken to. And, besides the loss of a good place, I have been taught to think it a very great duty for servants to "obey their masters," and "not to answer again." Pray, Sir, print this letter. I dare say I shall look curious in print, but it may be a warning to somebody, and so I hope you will oblige me.

Your humble servant,

[Vol. i. p. 232.]

JOHN WILSON.

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## INDUSTRY AND IDLENESS.

### PART I.



"The two London Apprentices," is a very old story, and it is described in a set of pictures made many years ago by Hogarth, where the industrious youth

is seen going on in such a regular course of prosperity, that he at length comes to be Lord Mayor of London. Though I do not suppose that many of my young readers expect to be Lord Mayors of London, yet, if they come to be apprentices, they may, if they conduct themselves well, expect to be prosperous, and to be respected:—though I hope they would try to conduct themselves well, whether such behaviour lead to worldly advantage or not. The idle apprentice is seen, too, in this set of pictures, as going on, step by step, in wickedness, till he at last comes to the gallows.

The first of these pictures shows the two apprentices at their looms. They are bound to the same master, Mr. West, a silk-weaver, in Spital-fields. The industrious apprentice is named Francis Goodchild; the other is Thomas Idle. They are at work together in the same shop; the industrious youth is very busy at his loom. Their master had given them both a book, called "The Apprentice's Guide;" and Goodchild's book is lying open by the side of him, as if he had been lately reading it; but Tom Idle's book lies at his feet all torn to pieces. Tom is himself fast asleep, and his shuttle has dropped from his hand, and a young kitten is making a plaything of it: and there is an empty porter-pot, and a tobacco-pipe near him, which show pretty clearly what sort of an apprentice he was. When a youth takes to pipes and porter-pots, very little good can be expected to come of him. The industrious youth seems to have some useful verses pasted on the wall, by the side of him; and the idle one has got some foolish and dirty ballads. The master

enters the room, with a stick in his hand ; and, if we may judge by his looks, he will presently wake Tom Idle from his sleep.

“The drunkard shall come to poverty, and drowsiness shall clothe a man with rags.”—Prov. xxiii. 21.

“The hand of the diligent maketh rich.”—Prov. x. 4.

“The thoughts of the diligent tend only to plenteousness.”—Prov. xxi. 5.

“He that tilleth his land shall have plenty of bread ; but he that followeth after vain persons shall have poverty enough.”—Prov. xxviii. 19.

“The hand of the diligent shall bear rule, but the slothful shall be under tribute.”—Prov. xii. 24.

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## PART II.



FRANCIS GOODCHILD, as we have seen, was an industrious apprentice ; he took great pains to improve in

his business ; and he was happy, and contented, and cheerful.

He knew that he had got a good opportunity of improving himself, and he was thankful for it ; and he knew that it was very wrong to waste his own time, or that of his master. Mr. West was kind to his apprentices ; and Goodchild was always thankful for this, and tried all he could to show his thankfulness, by doing what he knew would please his master. Goodchild was an honest and a sober youth ; and he was as careful about his master's property as if it had been his own : and Mr. West soon found out that he had got a boy that he could trust.

This good apprentice had been well taught, at school, before he went apprentice ; he had there learned to read his Bible, and he had always tried to understand the meaning of what he read ; and he had made it his desire, too, to live according to the rules of the good instruction which he found there. He had always been in the habit of going to Church, and had been taught how needful it was to give great attention to all the service. When he came to be an apprentice, he still continued to be regular in his attendance at Church, and he always joined in the prayers and the psalms with great devotion, and took pains to profit, as much as possible, by the instruction which he heard. He begged for God's grace to lead him to what was right ; and it was thus that his mind was so directed to what was good, that all his conduct was that of a Christian,—a faithful, honest, and upright Christian. I do not know that he was ever absent from Church during all the time he was an apprentice, but he was al-



ways to be seen in the pew with his master's family.

"I was glad when they said unto me, we will go into the house of the Lord."—Psalm cxxii. 1.

"It is good for me to draw near to God."—Psalm lxxiii. 28.

"O how I love thy law! it is my meditation day and night."—Psalm cxix. 97.

"Not forsaking the assembling ourselves together, as the manner of some is."—Heb. x. 25.

"Draw nigh to God, and he will draw nigh to you."—James iv. 8.

"Where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii. 20.

"I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also."—1 Cor. xiv. 15.

"I have trusted in the Lord, therefore I shall not slide."—Psalm xxvi. 1.

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### PART III.

WHILST the industrious apprentice is at Church, and joining, like a Christian, in the service, the idle one is gambling on a tomb-stone in the church-yard; he has got among a set of idle and wicked companions, who seem to be going, like himself, the way to their ruin. Now I should hope that few people would be

so dreadfully wicked as to go such lengths as this bad young man did : but let every one be careful and watchful ! Where there is no religion within, there is no saying how far the depravity of the heart will carry us. Let every youth have a terror of gambling ! No good ever yet came of it. Let every youth remember to keep the Sabbath-day holy ! Sabbath-breaking is a step to every crime. The idle apprentice was, in his youth, both a gambler and a Sabbath-breaker ; and we shall see what became of him at last. Whilst he is engaged in play with his miserable companions, he is trying to cheat them ; and they are quarrelling with one another : gambling generally



leads to quarrels, and anger, and hatred ; and the countenances of these wretched creatures pretty clearly show what is passing within. In such an awful place as a church-yard, where every thing around might well turn our thoughts to something solemn and sacred, these miserable youths regard none of these things, but have their thoughts wholly

engaged in their dreadful employment. Every thing about a Church should impress the mind with a religious feeling, and should command respect: but to be playing in the church-yard during service-time, shows such a complete neglect of all that is right, that it ought to be checked by every possible means that can be thought of.

The parish beadle is determined to do his duty; and he is lifting up his stick to lay it on the back of Thomas Idle. But the gamblers are all so busy, that they do not see how near he is to them, and are not at all aware of the punishment that awaits them.

“Judgments are prepared for scorers, and stripes for the back of fools.”—Prov. xix. 29.

“The wicked shall be turned ~~into~~ <sup>into</sup> hell, and all the people that forget God.”—Psalm ix. 17.

“A foolish son is a grief to his father, and a bitterness to her that bare him.”—Prov. xvii. 25.

“A fool hath no delight in understanding.”—Prov. xviii. 2.

“Broad is the way that leadeth to destruction, and many there be that go in thereat.”—Matt. vii. 13.

“The eyes of the Lord are in every place, behold-  
ing the evil and the good.”—Prov. xv. 3.

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#### PART IV.

YOUNG Goodchild has been so steady and attentive to business, and has, in every respect, conducted

himself so well, that his master is willing to trust him in any thing. He lets him keep the books, and give and receive orders ; and if a porter brings in a bale of goods, you will see him pay almost as much respect to Mr. Goodchild, as he would to Mr. West himself ;



and this shows how well the apprentice had behaved himself, and how he had gained the confidence of his master, and what attention he had received from him ; for it is soon known all over a warehouse or a shop, by the master's manner, what is his opinion of the character of any of the young men who are employed by him : and the porters and messengers, and all the people about him, will pay respect accordingly. If you ever saw Mr. West and Goodchild together, you would find out, at once, what a good opinion the master had of his apprentice. He trusts him with his keys, or his money, or any thing else ; because he believes him to be a thoroughly conscientious, and honest young man. But Goodchild does not grow vain and conceited, because he is trusted ; but he is

very modest and humble. He knows that it is the bounden duty of every Christian to be upright and honest : and he, therefore, does not consider it as any thing to make him proud and conceited ; and you may see by his very countenance and manner, the humbleness of his mind.

It now began to be thought, by some people, that, when Goodchild's time was out, his master would take him into partnership. A pair of gloves happened one day to lay on the table, when Mr. West was talking to Goodchild, and leaning on his shoulder. A shopman, who saw them, said, that they lay together like a "hand in hand," and that this looked like the sign of a partnership. How this turned out we shall see presently ; but it is certain that Goodchild was a great favourite. And some people would say, that if he got a share of the business, he would marry Miss West, his master's eldest daughter. We may, perhaps, hear more of this : it is, however, certain, that he was in great favour with his master, and with every part of the family, in consequence of his steady conduct, as well as his kind and obliging manner.

"The fear of the Lord is a fountain of life, to depart from the snares of death."—Prov. xiv. 27.

"Well done, thou good and faithful servant, thou hast been faithful over a few things ; I will make thee ruler over many things."—Matt. xxv. 21.

"Whoso putteth his trust in the Lord, shall be safe."—Prov. xvi. 20.

"Blessed is every one that feareth the Lord, that walketh in his ways."—Psalm cxxviii. 1.

"Be not wise in thine own eyes ; fear the Lord, and depart from evil."—Prov. iii. 7.

"A wise son maketh a glad father, but a foolish man despiseth his mother."—Prov. xv. 20.

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PART V.



THOMAS IDLE continues to go on as ill as possible. He has quite tired out his kind master's patience ; he lives among profligate companions, and is constantly getting into some scene of wickedness. His master tries to teach him what is good : but he will not listen. He minds nothing that is said to him ; and, at length, he is sent to sea, for the sake of being taken away from the temptations of the city, and from the companions of his riots,—and in hopes that the strict discipline of a sea life may be the means of leading him to give up his bad practices.

In the picture, we see him in a boat, going to the

ship in which he is to sail. There is a dead body hanging on a gibbet at a distance; and one of the watermen is pointing to it to show Tom Idle what he is likely to come to; and another boy is holding up to him a cat-o'-nine-tails, to give him to understand what sort of discipline he is to expect on board a ship, if he does not behave himself properly. Near him sits his poor mother, all in tears, to think of the sad state of her son. But this wicked boy neither minds the whip, nor the gallows, nor his poor mother's sorrows: he snaps his fingers, as much as to say that he cared for none of them. You see the indentures, which he has forfeited, thrown into the river, as if he was perfectly indifferent about what became of him, not having the least desire to settle in a respectable and honest way of business:—and the frightful countenance of this wretched youth, and the scorn which he seems to show towards the distress of his widowed mother, give us reason to fear that he will go on to the end of his life as badly as he has begun. How frightful wickedness makes the countenance look! There is an old saying, that “nothing makes a man so ugly as vice; nothing renders the countenance so hideous as villany.”

“A foolish son is the heaviness of his mother.”—Prov. x. 1.

“He that pursueth evil, pursueth it to his own death.”—Prov. xi. 19.

“Poverty and shame shall be to him that refuseth instruction.”—Prov. xiii. 18.

“Whoso loveth instruction, loveth knowledge, but he that hateth reproof is brutish.”—Prov. xii. 1.

"There shall no evil happen to the just; but the wicked shall be filled with mischief."—Prov. xii. 21.

"He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."—Prov. xiii. 20.

"A wise man feareth, and departeth from evil; but the fool rageth, and is confident."—Prov. xiv. 16.

"Fools make a mock at sin."—Prov. xiv. 9.

"Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness."—Prov. xx. 20.

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## PART VI.



YOUNG Goodchild has, all along, been going on so well, that he is taken into partnership by his master; and the business is now carried on under the names



of "West and Goodchild." He, besides, obtained Mr. West's consent to marry his daughter,—a steady, careful, and pious young woman. Mr. West is much pleased too with the match, for he considers that, in the common course of things, diligence and industry will lead to prosperity, and that Goodchild must one day rise to eminence and riches ; and, what was better still, he knew him to be an honest, upright, conscientious young man. Mr. West was right. Mr. Goodchild made an excellent husband, he was steady and industrious, and he never wished to go and seek for company in public houses ; but, after the business of the day was over, he was generally at home with his wife ; and as they were both persons of such right principles, they did all they could to make each other happy. All this time, business went on well ; and Goodchild was reckoned as respectable a tradesman as any in the city. In a few years, he became sheriff of London ; and, in time, we shall see that he arrived at still higher dignity and power. At present, however, we will content ourselves with thinking that he is sheriff of London ; and, by this, we see how much may be done by good conduct, and diligence, and industry. In our next part, we must inquire what is become of the "idle 'prentice." Idleness will bring a man to rags.—But we shall see.

"With all thy gettings, get understanding. Exalt her, and she shall promote thee ; she shall bring thee to honour when thou dost embrace her."—Prov. iv. 7, 8.

"By humility and the fear of the Lord are riches, honour, and life."—Prov. xxii. 4.

"Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge."—Prov. xxii. 17.

"Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men."—Prov. xxii. 29.

"Who can find a virtuous woman? for her price is above rubies."—Prov. xxxi. 10.

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil."—Prov. xxxi. 11.

"She will do him good and not evil all the days of his life."—Prov. xxxi. 12.

"She openeth her mouth with wisdom, and in her tongue is the law of kindness."—Prov. xxxi. 26.

"Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."—Prov. xxxi. 30.

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## PART VII.

THE idle Apprentice, after a long sea voyage, returns home again to London. He was too idle to like a sea life,—and we may be sure, besides, that his wicked and idle habits often brought him to severe punishment whilst he was on board the ship. An idle fellow will neither do good by land nor by sea. And, whilst all hands should be at work, it will never do to let an idle fellow be sitting still and brewing mischief.

Tom Idle resolved to go no more to sea, and he got amongst all the profligate wretches and thieves in

London. He lived by robbery and plunder. He had no settled home ; for his fears of being seized and imprisoned, prevented him from staying long in a place. His lodging was generally in some miserable garret in one of the worst streets in London. He had good reason to be afraid ; for it seldom happens that such characters go on long together without having their wickedness found out. And, beside the terror of being seized and brought to justice, he has all the fears and horrors of a guilty conscience harassing and tearing his soul. If you could look into his miserable garret, you would see that he had bolted



and double bolted his door, and barricadoed it besides, with planks from the floor, for fear that any body should surprise him and seize him. And yet, notwithstanding all this, the least noise terrifies and alarms him. He tries to drive away his fears by drinking, as you may see by the bottle of gin and the glass by the side of the miserable bed, and a porter pot and a pipe lying on the floor at another

part of the room. But all this does not answer. A cat happened to fall down the ruined chimney, and brought down some loose bricks with him; and this accident fills the wretched man with the greatest horror. He starts from his bed; his hair stands on end; his teeth chatter; and every sign of a tortured mind is to be seen in his face. If you look at the picture, you may see a rat running away at the sight of the cat; and this gives us another notion of the miserable place he was in. On the bed are seen watches which he has stolen, and on the floor are pistols, which show his dreadful trade. We can begin now to see what this miserable course will lead to;—for wickedness never prospers. Such horrid crimes generally lead to punishment and a wretched end, even in this world, and are the sure way to everlasting ruin in the next. But we must wait till another chapter to see what became of this wicked youth, who began by being an idle apprentice, and not regarding the advice of those who would have been his real friends.

“The sound of a shaken leaf shall chase him.”—  
Lev. xxvi. 36.

“The wages of sin is death.”—Rom. vi. 23.

“Enter not into the path of the wicked.”—Prov.  
iv. 14.

“If sinners entice thee, consent thou not.”—Prov.  
i. 10.

“Wickedness condemned by her own witness  
is very timorous, and being pressed with con-  
science, always forecasteth grievous things.”—Wisd.  
xvii. 11.

## PART VIII.



WE have seen that, whilst the Idle Apprentice was going on fast in the road to ruin, the industrious one was receiving the fruits of his good conduct ; that he became a wealthy and prosperous tradesman, and was raised to the dignity of Sheriff of London. He was respected by every body that knew him. He then became an Alderman; and in that situation, it belonged to his office to act as a Magistrate.—And here a very distressing circumstance occurred to him,—A man is brought to him, strongly handcuffed, charged with the crimes of robbery and murder. The wretched man is brought to the bar ; and you may see all the marks of conscious guilt imprinted on his countenance. He seems full of misery, trembling with agony ; and would not be able to support himself, if he had not the bar to rest on. The Alderman, on looking up at this miserable man, sees at once, that it is the companion of his youth, the idle ap-

prentice. He is filled with distress at such a sight, and turns away his face to conceal the affliction which he feels. The poor mother of the idle apprentice is there; and she tries to persuade the constable to exert himself in behalf of her unhappy son.—But this is impossible. A number of watchmen are present, and one of them holds up a sword and a pair of pistols, which had been found upon the culprit's person. The evidence against him is so strong, that he is sent to Newgate as a prisoner. The principal witness against him was one of his own *friends*, a miserable wretch, who had been his companion when he first began his wicked courses;—the very same that we saw playing with him on a tombstone in the church-yard. He was the partaker of his crimes, and now he is the means of leading him to his death. “There is no friendship among the wicked.”—They are made the instruments of punishing one another. It is, however, the judgment of Providence that brings the wicked to punishment. Let this thought teach us all to fly from sin; it leads to misery and punishment in this world and in the next.

“Blessed is the man that walketh not in the counsel of the ungodly.”—Psalm i. 1.

“The Lord knoweth the way of the righteous, but the way of the ungodly shall perish.”—Psalm i. 6.

“Say ye to the righteous that it shall be well with him, for they shall eat the fruit of their doings.”—Isa. iii. 10.

“Woe unto the wicked! it shall be ill with him, for the reward of his hands shall be given him.”—Isa. iii. 11.

"I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging their bread."—Psalm xxxvii. 25.

"He blesseth the habitation of the just."—Prov. xii. 7.

"The tabernacle of the upright shall flourish."—Prov. xiv. 11.

"Whatsoever a man soweth, that shall he reap."—Gal. vi. 7.

"He that soweth iniquity shall reap vanity."—Prov. xxii. 8.

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## PART IX.



WE have seen Tom Idle going on in every thing that was wicked and bad. He never tried to gain instruction; he never listened to any advice; if there was any bad company to be found, he was always trying to get into the midst of it; if there was any place at hand where he might have learned what was good, he

was sure never to be there. Instead of going into the church on Sundays when he was a boy, he would be playing in the church-yard. He got to gambling; and this led to stealing; and then he grew savage and furious, and at length committed murder; so surely does one crime lead to another. And they who forget God, are left to their own wicked imaginations; and these will surely lead them on to their ruin. Tom Idle went on from bad to worse, till, at last, he came to the GALLOWS.

Thus we see that idleness is the way to misery and to ruin. And when we think of the horrid state of a man who has despised all religion, who has never thought of his God or of his Saviour, and never prayed for God's grace to teach him to be good, and never tried or wished to act in the way that God commands, we cannot help seeing what a dreadful state of preparation he must be in to meet his Redeemer whom he has despised, who is now the Judge before whom he must be tried. May God, of his great mercy, open the hearts of all of us to see the blessing and the happiness of taking Him for our guide, and walking in His holy ways! May He teach us, and enable us, to obey His holy will! May He teach us to look to Christ our Saviour for pardon of our past sins, and may He give us the help of His Spirit, that we may live the life of the righteous and die his death, and behold our blessed Saviour not as an angry Judge, but as a merciful Advocate, who will plead His merits for our salvation, and receive us into that abode of everlasting happiness, which He has prepared for all those who are seeking to be followers of Him.



It is a grievous thing that an execution, which is intended to impress the bystanders with solemn awe, and to give them a terror of offending against the laws of their country, should lose any of its benefit, by assuming the appearance of a fair, where there is buying and selling among the crowd, and a great deal that is calculated to produce a wrong feeling. Things, however, we hope, are, in this respect, much better since the time when Hogarth made his picture of the Tyburn fair. There are still, however, in some places, people, who, like the woman in the picture, cry the poor man's last dying speech and confession, which is often printed and ready for sale long before the poor criminal has arrived at the gallows, and therefore long before it can be known what his last speech will be.

“Whoso is partner with a thief hateth his own soul.”—Prov. xxix. 24.

“Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.”—Prov. iv. 14, 15.

“They hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.”—Prov. i. 29, 30, 31.

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## PART X.

WE have seen that young Goodchild went on regularly in the way in which a good and industrious

young man ought to go. He attended to his religious duties. When he was at church he considered what he went for ; he joined in the devotions with his mind and thoughts ; and the good principles which he learned from the knowledge of the Christian religion, led him to an honest and upright conduct in all the business to which his station called him. When he was an apprentice, he was faithful to his master ; and his good behaviour won the favour of Mr. West, and gained such confidence from him, that the young apprentice was trusted in every thing. As he grew up, and prospered, and had the management of business on his own hands, he was still the same diligent, conscientious, and upright man. Whatever was his station, he made it his desire to attend to the duties of it in a proper and becoming manner : and thus every thing he did seemed to prosper, and he rose to a great station as a citizen and a tradesman. If people wish to prosper in the world, they must use the right means. They must not be given to idleness, and drinking, and gambling, and then expect to prosper. It cannot be. These things are the way to rags, and beggary, and misery. Many persons in London, and other places too, have, by their industry and good conduct, been raised to stations in life far above what they ever expected ; whilst the idle drunken youths, who began life with just the same prospects as the others, are suffering under poverty and want. I do not mean that it is always so. Industrious persons do not always succeed in the world ; and, moreover, a man is not always happier because he gets into a higher station. But we do generally find, that good management,

and industry, and honesty, are the means of supplying a man with the needful comforts of life ; while idleness, and drunkenness, and dishonesty, are the sure roads to misery and ruin. The one character is seeking to walk in the right way, and he has God's blessing with him in this world, and looks forward to the promised happiness of the next. The other is going contrary to God's commands, and has therefore none of the real blessings of this world, and none of the joyful hopes of the next.

But I must finish my story of the two apprentices ; and show the high station to which Goodchild rose, according to the account which was written many years ago. He rose to be Lord Mayor of London ; and we finish his history with a picture of him, in his state coach, on Lord Mayor's day.



The young apprentices, for whom this story is written, will not all be Lord Mayors, we can safely assure them. But we think we can promise them, that if they endeavour to follow the example of Goodchild in his diligent attention to what is good

and right, they will soon find that they have chosen the best way to happiness and comfort, probably the way to prosperity, and certainly the way to that peace of mind which arises from the hope that we may expect God's blessing to prosper our endeavours.

"My son, attend to my words: incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart."—Prov. iv. 20, 21.

"Keep my commandments and live; and my law as the apple of thine eye."—Prov. vii. 2.

"When it goeth well with the righteous the city rejoiceth."—Prov. xi. 10.

"Wealth gotten by vanity shall be diminished; but he that gathereth by labour shall increase."—Prov. xiii. 11.

V.

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## ON COTTAGERS KEEPING A COW.

WHEN a labourer has, early in life, made a good resolution to be industrious, and sober, and careful, he very soon finds, that instead of having to complain of poverty and misery, he is in a very comfortable and flourishing way. As he never indulges in any useless expenses, he can lay by something every week, and put it into the Savings' Bank. Then the *interest* added to the *principal* soon makes him the possessor of a good round sum. But still he does not grow careless or extravagant. He knows how to live better on a *little* than others do on *much*,

because he is a good contriver. He knows all about *gardening*. His garden supplies him with a great deal of useful, wholesome food, and not only saves him a great deal of money, but affords him a great deal of pleasure. Then, as his garden has answered so well, he next thinks that he will try to hire a little piece of pasture. Then he gets a cow, and he finds that this answers very well. But then this cow is sometimes *dry*. Then he thinks that he will have *two* cows, and hire a larger piece of land. This answers still better. And so, by degrees, this labourer finds himself in a truly creditable, comfortable situation in life; while his next-door neighbour, who has had just the same opportunities, is poor and wretched, always grumbling, talking of hard times, and bad government, and cruel laws, and savage parish officers.—But some of my village friends may say, that a poor man cannot get on to have his garden, and his pasture, and his cows, in the way that I have mentioned. I can only tell them, that I have seen a great many instances of such success. I know that *all* have not the opportunity of doing so well; but I know that *almost all* might do a great deal better than they do, if they would set about it in the right way. It is not every one that can raise money enough to buy a cow; but there are a number of ways of doing well *without* a cow. Nay, some people say that a labourer is better without a cow; and I must confess, that, though I have seen many men do well with a cow, yet I have seen others who have done very badly. The cow has done them more harm than good. This, however, depends very much upon the *man*. A prudent man does not do

things in a hurry : he is content to *creep* before he can *walk*. He does not think of buying a cow, till he has got money enough to buy a *good* cow, and to hire a piece of ground for it, and also to bear the loss if it should meet with an accident or die. But some men are in too great a hurry. They think that all will be right if they can once raise a cow. They scrape together just money enough to buy a cheap, bad cow. Then they have not land to keep this cow well. They take it into the lanes and ditches to get what it can pick up. It pulls to pieces the farmers' hedges, and treads down their banks and ditches, and encroaches upon their fields; till every farmer in the parish wishes the cow *dead*. And this poor cow does soon die, having been a bad one at first, and being badly kept, or badly taken care of. Then the poor man is ruined; he has lost his cow, and he knows not which way to turn. Then he gets a petition drawn up, and he goes about the country like a beggar; and all his great hopes are at an end. And this same thing often happens to a truly sober and steady man who is really trying to do his best. And then, when such failures occur, there are many who will say, "You see, now, that a cow *never* does a cottager any good."—But this is not true. A cow very often *does* do a cottager good; but, as we have said, this depends very much upon the *man*, and the way in which he sets to work. The best laid schemes, however, will sometimes fail; and great care and consideration should be used before a man ventures upon this, or any other expensive undertaking.

If, however, there is a hazard in keeping a *cow*, we

think every cottager would do well to try at least to get a *garden* : this generally answers, and we can bring forward many examples of the great profit which has been got from gardens. But of this another time.

We have received two letters on the subject of keeping cows, and as this is a matter in which our friends the cottagers are a good deal concerned, we lay these letters before them. Whether these opinions are the same as our own or not, is no matter. If both sides of the question be stated, and either cottagers, or those who are desirous of assisting them, are brought to consider what is most likely to be useful, our purpose will be answered. We are most earnestly desirous of seeing the condition of our poor neighbours improved ; and are most anxious to see them in a way of doing well. Their own industry, and care, and good conduct, must be at the bottom of all real improvement ; but yet there are ways and means of rendering them very great and important assistance. There are, indeed, many truly Christian-like and benevolent persons at work for their good ; and the number of such persons is daily increasing. May their labours prosper ! They are well employed.

The best temporal service we can render to a poor man, is to put him in a way of doing well for *himself*. Relieving an idle drunken fellow is *encouraging* idleness and drunkenness, it is doing *harm*, it is breeding beggars, it is *making* men poor ; but encouraging industry is a real charity, it is the way to teach a man to prosper. If it does not give him *riches*, it will give him a *sufficiency* ; it will keep him out of

the way of vice ; and may be the means of leading him to all that is good. V.

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*To the Editor of the Cottager's Monthly Visitor.*

SIR,

THE following observations on the subject of Cottagers' Cows, may afford a hint ; and *accurate full information* would not probably be difficult to procure. The remark that "Cottagers should take care not to have more cows than they can well keep," is most just ; and, however well the plans for Cottagers keeping cows have been *found to answer* in many places, in others they have been, as I am informed, *equally found to be TEMPTATIONS*, or at least too expensive a concern to be *honestly profitable*. The Marquis of Bath, who has done much for his poor neighbours, is stated to have inserted clauses in the leases of his Wiltshire farms, binding his tenants to keep a proportionate number of cows, whose milk is to be sold exclusively to the poor—"Milk sold here" is inscribed on these farm-houses, and the plan is found to answer fully.

C. M. E. L.

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*To the Editor of the Cottager's Monthly Visitor.*

SIR,

WHEN it is recommended to allot small pieces of land to Cottagers, as far as garden ground extends it



is very useful ; because such land they can dig and work *themselves*, and grow many vegetables that are highly beneficial to them ; but beyond that, it is of very little benefit, as has been proved by experience. A cow must have support in winter ; and, as she must frequently be dry, she may not be of much use to the owner during a part of the year, unless he has another to supply her place. In short, on fair experiment, it is well known that ground beyond the space for a garden is not an advantage to a cottager, because he has not time to earn wages under a master, and cultivate his own ground too, if there be much of it. Besides, he has neither the implements nor the animals.

I am, Sir,

Your constant and approving reader,

March, 1822.

W. D.

[Vol. ii. p. 265.]

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### VENTILATION OF ROOMS.

It has been remarked that fevers, particularly those of the *typhus* kind, have prevailed much more of late years than they formerly did. Now I do not pretend to say that our habits of living have caused this difference, though it perhaps is so. But, whatever may be the cause, it is very important for us to consider how this great evil is most likely to be prevented. Now it strikes me that nothing is so likely to produce diseases of this nature, as rooms *ill ventilated*, I mean *badly aired*, rooms that are shut up closely, and so filled with an impure, unwholesome

heat, instead of having a cheering, refreshing, and healthy air blowing through them, and purifying them. Now, to understand the truth of this, we have only to consider what *air* is. The world on which we live is surrounded by an *atmosphere*,—that is, with *air*. The air is a fluid,—a liquid.—A fish lives in the fluid called *water*; and if you take the water from it, it dies. *We* live in a fluid called *air*, and if this air be taken away from us, *we* die. But, then, if instead of taking away this air we injure it, and make it unwholesome,—though we do not perhaps *die* of it, yet our health suffers very materially by it. The air in which we live is supposed to contain about one-fourth part of pure air, and three-fourths of impure air, and this proportion makes it quite a proper air for supporting life. Every time we draw *in* our breath, we take in a certain quantity of this air; but then what we breathe *out* again is not so pure. The impure air, however, thus breathed out, rises in the atmosphere, and we then draw in a fresh supply of proper air; every time breathing out the injured air and drinking in the good air of the atmosphere;—and thus all goes on excellently well, by the kind contrivance of a merciful Providence. But, now, suppose several people were to be shut up in a close room, where a fresh supply of air could not come, then it is plain that, as every one would breathe out bad air, and there was no good air to supply its place, the room would presently become very unwholesome; for the people would then be able to draw in nothing but impure and corrupted air. Thus it is that, when we go out of the open air into a close room full of people, we find it very

hot and disagreeable ; and it is indeed very unwholesome. How disagreeable a small close bed-room is in a morning, especially if several people have been sleeping in it ! The people who have been in it all night do not perceive it ; but a person going out of the fresh wholesome air perceives the difference immediately. My friends the cottagers have often large families and small houses, and are therefore obliged to have several of their children in the same room. It behoves them, therefore, if they would keep in good health, to be very particular about having their rooms as well-aired as possible. But this consideration belongs to rich people as well as poor ; for we hardly see in any houses sufficient pains taken to get a good circulation of air. Let it be a constant rule, therefore, for bed-room windows to be thrown open as soon as ever you leave the room in a morning. I would have the door set open likewise, to get a good current of air quite *through* the room. I do not wish a person to go and place himself just in a sharp current of air,—by which he would probably take cold. Nor do I want him to sleep with his window open close against the head of his bed ; neither do I think it good for a man to make himself at any time shiver with cold, for the sake of growing hardy ; but I would have very great pains taken to have a liberal circulation of good air passing through the house. When you leave any room, take care to open the windows and doors, that it may be filled with fresh air again by the time you return : especially if many people have been sitting in it. Why do people faint away in a crowded room ? You say because it is *hot*. I say, because the air is *impure*. It is hot out

of doors in the sun, but we do not often find people fainting away in the open air ; no, because the air is pure and good. Be very careful then to get good air through your rooms.

Another thing I should be glad to recommend. Do not be in too great a hurry to make your beds in a morning. Turn the bed-clothes back, and let the wind blow well through the room before you make the bed. The bed-clothes are always hot after being slept in, and there is a degree of dampness ;—now both this heat and this dampness are unwholesome ; a free circulation of air will set all this right. If a bed is made while it is *damp*, it will have no opportunity of getting *dry*,—and hence we often find the sheets at night to be very *cold*. In fact, they are *damp*, and thus it is that many people catch colds ; and they wonder how they get them. *Damp sheets* will give any body cold ; and some of the worst kind of colds too.—Vol. ii. p. 272. V.

## SINGERS IN CHURCHES.

*To the Editor of the Cottager's Monthly Visitor.*

SIR,

A LETTER signed D., page 234, in your last Number, pointed out an irregularity frequently observed in churches during the offering up that very beautiful prayer which concludes the Litany, ("the Grace of our Lord," &c.) I have frequently observed this, Sir, myself, with much grief.—Nay more, I have seen the people begin to be restless as soon as they get to the prayer of St. Chrysostom. I have ob-

served this more particularly in country churches among the *singers*. Some of these gentlemen seem to think that the principal reason for our coming to church is to hear *them* sing. As soon then as the time approaches for them to begin, you may observe them whispering and talking together, and turning over their music-books, and sometimes even tuning their instruments, and, in short, plainly showing that they care nothing about the prayers, and take no part in the devotion of the church.

You must not suppose, Sir, that I am speaking against country church music; on the contrary, I delight in it. I think it quite according to Christian worship to join our voices in praise to our God and Saviour "in Psalms and Hymns and Spiritual Songs." But, if I see that the people who lead this part of the service are negligent about the great business of *prayer*, I can never believe that they sing "to the praise and glory of God." And this thought takes away all my pleasure in joining with them.—I do not say that I am right in allowing my mind to be disturbed in this way,—but I do not know how to help it. If you will be good enough, Sir, to print my letter, perhaps it may be seen by some of these performers, and may show them that they come to church to *pray*, and that if they do not really join in the *prayers*, then their *praise* is a mere mockery,—and that such hypocrisy is more likely to bring down a judgment than a blessing on them.

I am, Sir, &c.

[Vol. ii. p. 275.]

## BULL-BAITING.

ON Friday, May 10, 1822, a petition was presented to the House of Commons by Mr. Byng, from the inhabitants of St. Mary's, Bethnal Green, against the practice of bull-baiting. We sincerely hope that this petition will have an effect in putting an end to this inhuman and unchristian practice. There are some particular towns and villages, where the barbarous custom still prevails; though we hope that there are but few such; for these places are generally in a state of very bad morals, and consequently of misery and poverty. Those who practise such cruelties are generally savage people in other respects, and their minds are generally quite set against any good instruction; we may, therefore, easily see how much serious harm will be done by their practice and example.—Vol. ii. p. 282. V.

## A DIALOGUE ON RELIGIOUS FEELING.

A YOUNG man, unhappy in his mind, not long ago addressed, in the following manner, a friend, in whose religious character he had confidence:—

*Henry.*—My dear friend, I could wish to have some conversation with you. I feel very unhappy: you have long been aware of my religious opinions, and have endeavoured to draw me from the course which I was pursuing; but I could not help fancying that *I* was right, and that *you* were wrong; and I therefore did not pay that attention to you which I ought to have done.

*Friend.*—I have no reason to complain of any inattention on your part; you seemed to me to hold opinions which deprived you of that comfort which the religion of Christ, rightly understood, is calculated to produce; and your views did not appear to me to give you that hope of happiness hereafter, which can alone bring peace to a considerate and thinking mind. But in our several conversations, you seemed to listen to me with attention, and to be willing to give your consideration to such arguments as I had used.

*Henry.*—Yes, but I made no use of them. I had a sort of pride in my own understanding and talents. I did not, however, throw aside the thoughts of religion; but I fancied there was something very humbling in your view of the subject,—very lowering to what I thought the dignity of our nature. I could not understand the necessity of a Saviour to atone for sin; I considered myself able to see what was right, and to act up to it. I did desire to do what my Maker approved: my views were, I believe, in accordance with what is called the unitarian scheme. I endeavoured to take my instruction from Scripture, and to do my duty; but I was not happy; I had many doubts and fears, and I could not believe myself to be safe.

*Friend.*—What was the nature of your doubts and fears?

*Henry.*—Why, I saw that the rules of Scripture were very strict,—that we were hereafter to be judged by our actions; and not only so, but that we were to give an account of our words, and of the thoughts of our hearts, and that we were to have an entire love of

God, and of our fellow-creatures, exercising holiness to God, and striving anxiously for the good of our fellow-creatures.

*Friend.*—Well, these are the directions of Scripture.

*Henry.*—Yes ; but I saw plainly that there was not a day in which I had so lived as to enable me to stand the judgment of God on those points. This made me very unhappy.

*Friend.*—I do not wonder that you were unhappy : but I should consider that you were in a good state to come and seek the mercies of the Gospel, since you were sensible of your need of them.

*Henry.*—Why, I did feel, that instead of being able to trust to my own doings for salvation, my works were so imperfect that I stood in daily and constant need of *pardon*.

*Friend.*—And there is a promise of pardon in the Gospel ; and to *that* I endeavoured to lead you. Jesus Christ died for us, that He might procure pardon for us.

*Henry.*—I see the need of this *now*, but I did not see it *then*. Besides, if I am pardoned to-day, my sinful nature will lead me astray again. I have not strength and power to stand against all the temptations of the world, and the proud and sinful suggestions of my own heart.

*Friend.*—But here, also, the Scriptures promise us help,—the help of God's Spirit, to turn our minds from the love of sin,—to teach us to love the way of God,—and to enable us to follow Him.

*Henry.*—Yes ; I see this now ; but, for a long time, I never sought forgiveness through Christ, and



I never prayed for the help of His Spirit. I am afraid I did not believe that there was that divine power in the Saviour, that, through Him, my sins might be blotted out; neither did I believe in the divine power of the Spirit, to turn the heart of man from the love of sin, and to draw it to the love of God. And, as I did not firmly believe in this, I could not sincerely pray for it.

*Friend.*—And this want of faith prevented you from receiving the benefits of the promised pardon and help.

*Henry.*—It was so: and my mind was grievously harassed, fearing that I should not find mercy and pardon; and my pride, and my selfishness, and my neglect of God continued.

*Friend.*—But, now you know the truth, surely you have found relief.

*Henry.*—I believe I now see the right way; but still I am not at ease.

*Friend.*—Perhaps it is as well that it should be so. We are not to be in a state of ease and indifference about our eternal salvation. We are to *watch*, and to *pray*, and to *strive*, that we may enter in at the strait gate, which leadeth to everlasting life.

*Henry.*—I am aware of that; but I read of the *peace* which belongeth to the righteous, the *love* which is felt towards God,—the *joy* of the believer; and I do not feel these.

*Friend.*—I doubt not that this is the state of many a happy Christian, and it may yet be yours; but still I believe that many of the holiest persons have felt as much cast down as you do, and have had much tribulation before their minds have been at rest.

*Henry.*—But if I were a true believer,—if my sins were forgiven,—if I was in a state of reconciliation with God, surely I should find that peace and comfort which others speak of.

*Friend.*—I do not exactly think with you on that point. The feelings of real Christian believers are very different, according to the progress which they have made in their Christian course,—according to their different constitutional dispositions,—and often according to the different state of their health and spirits.

*Henry.*—I see that you are trying to give me peace and comfort, and to make me think well of my own state, when I know how very far I, am from what I ought to be.

*Friend.*—I should grieve indeed at the thought of giving you false comfort; but I consider that your present earnest desire to believe rightly, and to act rightly, marks a better state than a mere feeling of security and peace would do. There may be a state where the mind is at ease, but where there is no safety. But, where there is an earnest desire to know God aright, and to serve Him, this marks the state of those who “labour and are heavy laden;” it is such as those whom Christ invites to “come unto Him,” and assures them that He will “give them rest.”

*Henry.*—Yes; but I have been so great a sinner. I have despised my Saviour’s power; I have done despite unto the Spirit of His grace; yes, I have been a *great* sinner.

*Friend.*—But is not Christ a *great* Saviour? Is He not *mighty* to save? Have you ever heard of His being a Saviour from *little* sins, and not from

great ones? If you *have* doubted the *power* of Christ, surely you do not doubt it *now*.

*Henry*.—No, indeed I do not. He is all *powerful* to save; “the blood of Christ cleanseth from *all* sin.”

*Friend*.—And yet you think that He has not *power* to atone for your sins.

*Henry*.—Indeed, my dear friend, I do not doubt *His power*, or *His willingness* to save; but I doubt *myself*. I feel as if I could hardly go through the great work of repentance, with the distressing search into all my past errors, and sins, and negligences, and resistance to the will of God. I almost feel disposed to turn away from the dreadful task, and try to drive away such thoughts by the gaiety and dissipations of the world; but I dare not do this; and moreover, I feel that this would now be no relief to me. I believe I could not shake off my distressing thoughts in *that way*.

*Friend*.—I would not advise you to try that way. The cause of your distress seems to me to arise from a consciousness of having hitherto been in a wrong course; the way, then, to remove it is to seek now to be brought into the *right* course.

*Henry*.—This is what I desire: and I am striving, all I can, to give up a course of acting and thinking which I know to be wrong; and I am trying, by all the means in my power, to do what I believe to be right; but I cannot now satisfy myself in the performance of my duties; and, if I could, there is still a great weight upon my mind for past sins, which I cannot in any way shake off. Some of my friends try to cheer me by telling me that I have never been

a wicked person, like many others,—that I have never been a drunkard, or a swearer, or an adulterer, or a Sabbath-breaker, or any thing of that kind ; but I now know what sin is, I know that I have fallen grievously short of God's law, and I find no relief from such miserable comforters.

*Friend.*—That is certainly not the sort of comfort which I should offer to you ; but you seem to me to be suffering from an error, which a right application of the holy Scriptures would remove.

*Henry.*—How so ?

*Friend.*—You seem to me to be looking only at the requirements and duties set forth in Scripture, without seeing its merciful offers, its privileges, and its grace.

*Henry.*—Yes, I know what you mean ; you would say that I am clinging to the *Law*, instead of to the *Gospel*.

*Friend.*—And is it not so ?

*Henry.*—It may be so ; but yet I see so plainly in Scripture, that rules of duty are given, and I see, too, that there is no true repentance, unless there be an earnest endeavour henceforth to live by the rules of Scripture, that I cannot help thinking that it is our duty to labour diligently to live according to the law of God.

*Friend.*—There can be no doubt of that ; and I believe that God is well pleased with every such attempt : but there is a great difference as to which end we begin at, when we are seeking to live like Christians. If we are attempting to work out for ourselves a perfect righteousness such as God will approve, we every day find ourselves falling short ;

and, even if we could do this, we feel that there is still upon us the guilt of past sin:—and this seems to be *your* distress.

*Henry.*—It is.

*Friend.*—Now take the other course ; look at the merciful offers of Scripture, listen to the message,—accept the promises. The Scriptures tell us in our distress to “come unto Christ, and that He will give us rest,”—to “cast all our care upon Him,” assuring us, that “He careth for us,” and that none who come unto Him shall be cast out. The New Testament abounds with such offers and invitations,—the Gospel is a scheme of *mercy*, its message is “glad tidings,” its object is “man’s salvation.” And the offers are free. Whoever looks at the Gospel in this light, and commits himself wholly to Christ, is trusting to One who is all-powerful to save ; but whoever trusts to his own works, is trusting to what is full of imperfection.

*Henry.*—But we are not to lay aside the attempt to perform good works.

*Friend.*—Quite the contrary ; but there is a difference between endeavouring to *live* according to holiness and duty, and *trusting* in *any such works* as sinful men can perform. But as to the dutiful necessity of seeking to act according to God’s will, no one sees this more than the Christian who looks to Christ for the pardon of his past sins, and sees the need of the Spirit’s help to lead him on in the right course ; and he now has a great desire to serve God, arising from a strong sense of what God has done for him,—in dying that his sins might be forgiven,—in bestowing full and free pardon on one who feels that

he deserves condemnation, and in offering him such help as shall enable him to live in newness of life,—in holiness and godly love.

*Henry.*—I believe I should find much more comfort in taking this view of the Gospel.

*Friend.*—I believe, assuredly, that you would; but, if not, it is a great object to see the right way and to follow it; and this should be the desire of us all, rather than merely to ask what will give most comfort to ourselves; though this will probably, ere long, be given to the Christian pilgrim who faithfully endeavours to walk in the way which leadeth to eternal life.—Vol. xvii. p. 120. V.

## THE ETON METHOD OF ASSISTING THE POOR.

WE often hear of the Eton method of educating the rich, but I have lately been very much pleased with the Eton method of assisting the poor. I wish I could give my readers a particular account of it, and I hope I shall shortly be able to do so. I am, however, unwilling to delay the mention of it, as a very slight hint may be sufficient to lead others to imitate the general plan, in the particular way which they may think best.

The object is, to assist the poor with coals, clothing, &c. in the winter; and for this purpose, those of the poor who look for this assistance, subscribe any sum they please, as sixpence, a shilling, or more, *weekly*, during the *summer*. In the *winter*,

they receive it again in such articles as they may stand in need of. The money, moreover, accumulates in a Savings' Bank ; and besides this, many benevolent persons of the College and neighbourhood, subscribe their money without intending to receive any thing out again ; and thus a considerable sum is raised ; and each poor person, therefore, gets much more than he puts in at first :—in proportion, however, to his weekly contribution. I am not sure that I am quite correct in my statement, but this is, I believe, the nature of the plan ; and it certainly is an excellent one, as it encourages industry, foresight, and economy, and thus helps those who are striving to help themselves ; which must be far better than merely giving away money without any plan at all, by which in fact idleness and carelessness are encouraged, and real harm is done to those persons whom we wish to serve,—and other persons are thus encouraged to trust to *gifts* which will always make them poor, instead of pursuing a course of industry and carefulness, which is the true way by which they will escape want.

[Vol. ii. p. 416.]

V.

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### THE FRIEND INDEED.

As Mr. Sharp was riding home one Saturday evening, he was overtaken by a shower of rain, and he went into a barn that stood open by the road side to seek for shelter. Whilst he was there, two labouring men, who had been working on the road, likewise came into the barn to get out of the way of the

storm. Mr. S. being a free-spoken gentleman, presently got into conversation with them. "Well, my lads," said he, "and where are you at work now?"

"At work!" said one of them, whose name was Tom Short, "Why we are at work on the road, and have been this three weeks: and poor work it is, sure enough! We used both of us to work at Master Goodwill's, the Farmer, but he sent us both off in one day; and nobody else would give us any work, and so the parish have put us on the road."

*Mr. S.* And why did Farmer Goodwill send you away?

*T.* Why I suppose he had not work for all his men, and so he said he must get rid of two of us.

*Mr. S.* But why did he fix upon *you two*, in particular?

*T.* Nay, I don't know. He's a particular kind of a man. He says he'll never employ a drunkard, if he knows it: and he happened to catch us two, Sam Long and me, one night at the Nag's Head; and so, mayhap, that might be partly his reason. But what is it to Master Goodwill how we spend our money? We've a right to do what we please with our own.

*Mr. S.* And don't you think Mr. Goodwill has a right to do what he pleases with *his* own? And if he can afford to employ a dozen men, he has a right to choose for himself who they shall be.

*T.* Why, certainly, Sir;—but then I am sure we wanted it as bad as any of the others. Why, all those that work with him now, are as well off as any body need to be: and here are we two, both of us married



men, and have families ; and are the worst off, I do believe, of any body in the parish.

*Mr. S.* But how comes it that the rest of Farmer Goodwill's men are so much better off than you ? Had they better wages than you had ?

*T.* Nay, I don't know. But I believe we were all alike for that.

*Mr. S.* Had they families too ?

*T.* O yes, they are all married, and have got families as well as we. But they are all well off. Their children don't look ragged and poor, like ours. I suppose they find friends, and we find none.

*Mr. S.* Do you mean that they find somebody to give them money besides what they earn ? Or have they had something left them ?

*T.* Nay, I can't say that I ever heard of any thing of that sort. And, for a matter of that, they don't stand in need of any thing to be given to them. They seem all so comfortable, with such nice cottages, and bits of gardens : and, as to eatables, they want for nothing in a plain way ; and I have heard say, that they have all a little money in the *Savings' Bank* besides. I can't think how it is.

*Mr. S.* Pray do you think that they often look in at the Nag's Head ?

*T.* Why no, I guess not. I'm there myself two or three nights in the week,—and I never saw one of them there in all my life.—Did *you*, Sam ?

*S.* No, I'm there myself pretty often, but I never met any one of them there—not once. And then, if you go past their houses of an evening, you'll see them all working in their gardens ; or perhaps they

will be reading some book or other in the house when they have done their work ; but, to my thinking, they don't go quite without their beer either : for I have heard say, that, when they are tired, and want a glass of beer, they have a little barrel of their own brewing to go to,—or else they have always a trifle in their pockets to send for a mug of beer with :—but now, for my part, I'm always forced to go without when I want it most.

*T.* And so am I.

*Mr. S.* But then, at times, you have more than you need ; and so it comes to the same thing, doesn't it ?

*T.* No, but it doesn't. though. When a man has done a harder day's work than common, he wants rather better living. But I think I never had any comforts like Master Goodwill's other men.

*S.* No, nor I neither.—But I think it is rather hard that Master Goodwill should never let any of his men go, now and then, to the alehouse.

*Mr. S.* Why, it seems to me, that if they don't like Mr. Goodwill's ways, they are at liberty to look for another master. But Mr. Goodwill, having a right to choose his own men, chooses them that will not waste what they have earned, but will make it do them good. In short, he tries to show them the way to be happy.

*S.* Why, to be sure, they do seem to be happy, it must be owned : and, when you see them all going to Church together, on a Sunday Morning, with their Bibles and Prayer Books under their arms, it does look quite comfortable to be sure.

*T.* Well, I know nothing about him ;—and I don't

think you often go to such places, Master Sam. I know well enough, however, that every body seems better off than we ;—I never meet with any luck :—I never find any *friends* to help me.

S. No, nor I neither. I meet with no *friends* ; and when one comes home from the Nag's Head of a night, one's children look so poorly and sadly, and then one's wife seems so unhappy, and she has hardly any fire for one, and but little to eat, and no money to buy any thing with ; she says but little, poor thing, but she is not happy. However, she does her best, and so we have kept out of debt for the present, that's one good thing.

T. I wish I could say so. I've got into debt a pound or two ; and I don't know how I shall ever be able to pay it, if I don't find a friend to help me.

Mr. S. Well, my lad, I'll be a friend to you.

T. O, thank you kindly, sir, thank you.

Mr. S. Here, my lad, here ;

So saying, Mr. Sharp put his hand into his pocket, and pulled out a couple of sovereigns, and put them into Tom's hand ; at which, you may guess, Tom was pleased enough, and said he had never seen such a gentleman before, and never, in all his life-time, had met with such a *friend* :—and Sam said that this was a real gentleman ;—that it was a rare thing to meet with such a *friend* ;—and that it was a long time since he had had a sight of two pieces o'money the like o'those. "O," says Mr. Sharp, "but I'll be a *better friend* still to you ; for I will give you *three* pieces, and I hope they will be the means of making you happy and comfortable, if you manage them properly." "O, let me alone for that," said Sam,

"I shan't throw them away, I'll warrant you, I'll take care of them and keep them to use, as I stand in need of them." Now Tom, though he had been so pleased with his two pieces of money, began to look sulky when he heard that Sam was to have *three*; for bad people are commonly jealous, and apt to envy other people that are a little better off than themselves—and Sam, you may be sure, looked pleased enough. Then Mr. Sharp put his hand into his pocket, and, when Sam expected to see him bring out three golden sovereigns, instead of that he turned his pocket inside out, and said, "Look here, my lad, I've got no more money, you see: I have given all I had to Tom, and I hope it will be enough to pay his debt. And, to tell you the truth, what I meant to give you was not three pieces of money, but *three pieces of advice*."

"The First is, *Never go into an Alehouse*."

"The second is, *Never stay away from Church*."

"The third is, *Save some money, and put it into a Savings' Bank*."

Mr. Sharp immediately mounted his horse; and, the rain being over, he set off, on a good swing trot, and he was out of sight in a minute.

As soon as he was gone, Tom set up a loud laugh at Sam, and asked him how he liked his Present, and what he thought of his new *friend*. Sam looked a little sulky, and did not speak. "Well," said Tom; "never mind, my lad; come along with me; it's time to give over work, and I'll treat you with a drop of something to cheer up your spirits."—"No, thank you," said Sam; for he did not like to be laughed at.

However as it was now time to give over work, they set off towards home, Tom first, and Sam with a downcast look following. As they were going along, they met Farmer Trueman, and he told them that he had a few quarters of wheat that wanted threshing out, and, as they were both out of work, they might both have the job if they had a mind; and they might set about it the next Monday morning. They both readily agreed to this, and then went on homewards. Well, as soon as they came just opposite to the Nag's Head, Tom began to step across the road, and looked back to see if Sam was following him; but, instead of that, Sam went straight on towards home. "Come, my boy," says Tom, "don't be cast down; you shan't want for a drop of comfort; come in, boy." "No, thank you," again said Sam, and walked on homewards; whilst Tom, all the while, was hallooing and shouting after him, and calling him all sorts of names, and asking him how he liked his new friend, and bidding him be sure to keep his word, and take special care of his *three* pieces. Now this was exactly what Sam intended to do; for, said he, I gave the gentleman a promise, and, though I have been too bad in many ways, I was always taught, from a child, to hate a lie: and so I'll endeavour to keep my word in this matter; especially as I think the gentleman meant well by us, and so perhaps he might tell the very truth, when he said that what he gave me would make me comfortable and happy, and do me more good in the end than the money he gave to Tom Short. Well, this thought made him look cheerful again, and he got home, and he found that his wife had made things as comfortable as she could for him;

and then he told her that he had met with a good job of work, and that he should begin upon it on Monday morning. Accordingly, when Monday morning came, Sam's flail was busy at work betimes in Farmer Trueman's barn, and every day it was the same, and, when he came home at night, his wife seemed quite glad to see him, because he looked so happy and comfortable; and the evening always passed off pleasantly. 'On the Saturday night when Sam was coming home with his week's money in his pocket, as soon as he got over against the Nag's Head, he seemed to give a kind of a turn as if he was going to walk in, as he used to do on a Saturday night: something, however, seemed to check him, and he directly remembered his promise: he then tossed up his head, and walked boldly home to his house, like a man. When he got home, he threw his money into his wife's lap, keeping only a shilling for himself, and you may be sure it made her heart glad to see that he had made so good a week's work, and that he came home so sober and so happy; and then she bid her eldest little girl to put on her bonnet, and go and fetch a pint of beer for her father, thinking it might do him good after his work, and she gave her the money to pay for it. "I think, Dolly," said Samuel to his wife, "I think that girl wants a new bonnet." "Yes, dear," said his wife, "she does, but it has not suited us lately to get her one." "But it will suit us *now*," said he, "you've got money; it's all your own, lay it out as you think best." Well, next week the stuff was bought, and Dolly made a nice, notable looking bonnet for little Mary. Sam liked to see his little girl in her tidy bonnet: and, the next Saturday, as

he was coming home from work, he went into the shop, and bought her a neat-looking handkerchief himself, and when he got home he cut her hair that it might easily be kept clean, and so, by degrees, she got to look quite spruce and comfortable. And so he went on, till he got all his children, and his wife, and himself, quite decently clothed, and he now began to feel the comfort of having every thing nice about him, and he would no more have thought now of going and throwing away his money at the Alehouse than he would have thought of chucking it down into a well; "One," says he, "is just as wise as the other, I see no manner of difference." And so, you see, Sam kept the *first* piece of advice the gentleman gave him, *Never to go into an Alehouse.*

And he kept the *second* too. "I *will* keep my word," said he, "if I, any ways, can." And so, the very next day after Mr. Sharp had given him the advice, Sam went to church, morning and afternoon, and he has never missed since; and his wife and children all went too; and it is a very pretty sight to see them all, now he has made them so neat and tight, going with their plain neat clothes on, and looking as comfortable as any body in the parish. They have no finery and nonsense about them, for Sam said that this was only throwing money away, and doing them more harm than good. And now you are not to suppose that Sam got nothing but form and order by going to church; on the contrary he learned a great deal by going. He began to see the wickedness of his past courses, and whilst, in the confession of the Church, he heard these words, "We have done those things which we ought not to have

done, and we have left undone those things which we ought to have done," &c. it struck him that these words were exactly suited to his own case ; and so his heart went along with his prayer, as it should do with every one of us ; and he was then in earnest when he begged of the Lord to "have mercy upon him a miserable offender," and to grant that he might hereafter be enabled to "live a godly, righteous, and sober life, to the glory of his holy name." Samuel's prayer was heard, and he *was* enabled to become a true penitent.

And here I may remark, that, if we all offered up this petition, as sincerely as he did, we might all expect to receive the blessing which we pray for. The instructions, too, which Samuel heard from the pulpit, plainly convinced him of the wickedness of his past life, encouraged him to repentance, and set before him the blessings of redemption offered to all, and which, on his repentance, would surely be bestowed on *him*. Thus was he led to see what a Christian ought to be : and, so encouraged, he made it his aim and his prayer to be such. As he grew holier and better, he grew more thankful and happy, —and so, we see, how well it was for him that he kept the *second piece of advice* which Mr. Sharp had given him.

And now then let us see what he did with the *third piece of advice* ! Why, he never missed a single week putting something into the *Savings' Bank*. "He *would* keep his word," he said : and so he put in a shilling the very first week, and so he went on for a twelvemonth. Then, after he had got his family well clothed and comfortable, he put more into the



Bank, sometimes two shillings, sometimes three, and sometimes more. If he wanted to buy a pig, or any thing else that he thought would answer, he knew where to go for the money ; there it was snug and ready for him in the Savings' Bank. By and by, he got to rent an acre of land just by his house, and that was a great help to him ; and so by degrees he picked up a nice little property. After he had been going on so comfortably for nine or ten years, he was told that the house he lived in, and the acre of ground were going to be sold, and he was sadly afraid that he should be turned out, and he took it rather to heart that he should be forced to turn out of his cottage, after he had made it so pleasant and comfortable. Then he bethought him of his friend the Savings' Bank ; and so he went and asked the Gentleman at the Bank how much he had got in. He was surprised to find that there was so much, but in nine or ten years the interest had mounted up wonderfully. Well, he found he had got quite enough to enable him to buy the cottage, and the acre of land. And now he lived on his own ; and he kept thriving every year ; and nobody in the parish was more happy and comfortable than Samuel Long.

And now, perhaps, you may want to know what became of Tom Short, and his two guineas ! Why, as I told you before, he went into the Nag's Head the first thing after he had got his money, and there he said he would drink the gentleman's health that had been such a friend to him. The next night he went again, but said he would only just take one pint : however, he met some very choice friends there, and they knew he had money, and the room was

warm, and Tom was dry ; and so he spent four times as much as he intended. And so it went on till all his money was gone. He never finished his job at Farmer Trueman's, for he went on so badly, that the Farmer presently sent him off the premises ; and he soon got back to the road again. Nobody likes to employ him, and he is more deep in debt than ever. And if you happen to go by a miserable looking cottage, with the thatch blown off, and the windows broken, and a bit of ground before the door, all grown over with nettles and thistles, and the pales all in pieces, and two or three ragged children, all dirty and half-starved, and every thing looking the poorest, and most beggarly in all the village,—there lives Tom Short.

But whose house is that, that looks so clean white-washed, and so neat and tidy, with a China rose running up on one side, and a honey-suckle on the other, and a few vegetables and pot-herbs, and flowers in a garden, all so sweet and useful, and a neat painted fence round it ? And whose are those handsome cows in the pasture ? And whose are those nice, clean, healthy-looking children watering the garden this evening, with a neat cheerful-looking woman that seems to be their mother ? And who is that good-looking man that appears like the master of the house ? O, Sir, his name is Samuel Long ! And pray, Mr. Long, how much might it cost you to set up with at first, before you got together all this pretty property ? I suppose you must have found a *friend* to have lent you three hundred pounds, or so. Why, Sir, I am thankful to say that I am as well off as any man in his Majesty's dominions.

I did meet with a *friend*, Sir, and he was a *friend indeed*. It was he that first started me in business : and he gave me all that I first set up with. And I owe all my prosperity, under Providence, to what he first gave me ;—it was not three hundred pounds, but I believe it was better to me ;—it was *three pieces of advice*, which I have always endeavoured to attend to ; and I always say that I first set up in business with this stock in trade :

First, Never to go to the Alehouse.

Second, Never to stay away from Church.

Third, To put some money into the Savings' Bank<sup>1</sup>.

V.

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### A FEW REMARKS ON THE CHURCH SERVICE.

AT the time of the " Reformation," when the religion of this country was changed from the " Roman Catholic" to the " Protestant," the *first* care of the reformers<sup>2</sup> was to have the Bible translated into our own language ;—and, after this was done, their *next* care was to have a book of prayers drawn up in our own language. Here was a vast change for the better. The Bible, before this time, was in " Latin," so that

<sup>1</sup> This article has been printed in a little work called " The Savings' Bank."

<sup>2</sup> The " Reformers" here mean those pious men, whom God had raised up to be instruments in his hands, of changing the established religion from the *Roman Catholic* to the *Protestant*,

the greater part of the people could not understand it:—and public worship was performed in the same language, so that the people knew not what prayers they were offering up. When the people found that they might have the Bible in their own language, they were exceedingly anxious to read it; and those who could not read, rejoiced in the opportunity of hearing it read. When they thus came to know what the Bible really was, they saw that there was no foundation in it for many of those doctrines and usages which were taught and preached by the Romish Church; and thus the translation of the Scripture alone was the means of bringing the greater number of the people to leave the Roman Catholic Church, and to become “Protestants.” And they soon saw the advantage and felt the comfort of having a “Book of Prayers” in their own language, by which they were enabled to know what they were offering up; and thus, according to the Apostle’s direction, to “pray with the Spirit and with the understanding also.” But how many there are, even now, who do not understand what they are offering up, even though they have the prayers in their own language! They seem as if they went to hear the minister *read* the prayers,—instead of considering that they go *themselves* to “*pray*.” The worship of our Church is a “social” worship; it is the worship of “the people,”—a worship in which they are “to join.” If they think they have properly attended to the duty of public worship when they have only listened to the minister whilst *he* reads the prayers, they are in a serious error, and are losing the principal advantage of meeting together. There is a

part of the service, indeed, to which the people are attentively and devoutly "to listen;" but, in a great part, they are "to join."

When a service for the Church was first made in the English language, it began with the "Lord's Prayer;" but, after being thus used for a time, this was thought to be somewhat too sudden and abrupt; and those parts, which now come before the Lord's Prayer, were accordingly introduced. The service now begins with the "Sentences;"—these are all taken from Scripture, and they all call us to repentance and confession of our sins. Next, the minister, in what is called the "Exhortation," addresses the people, and exhorts them to confess their sins before God, and to accompany him with their confessions to the throne of the heavenly grace. In most congregations, it is common to observe some persons repeating the words of the Exhortation after the minister. This is quite wrong. He is *addressing* them here,—and they should reverently listen to his exhortation.

The "Confession" comes next; and this they are all to repeat; the minister, in his exhortation, beseeches the people, as many as are present, to accompany him with their confession, and to say it "after him." In this, then, *all* are to join; but it is common in many congregations, to have this part of the service gone through in a very improper manner,—the people here being silent when they ought to speak, and leaving the confession of sin only to the minister and the clerk; and thus the meaning of social and united worship is quite destroyed. It is true that it is possible for a congregation to go through the whole service in a regular and orderly

manner, without having any real devotion in their hearts, or any deep feeling of the misery to which they declare in words that their sins have brought them. Still, on the other hand, where there is but little apparent understanding, or feeling of the nature of the service that is offered, there is too much reason to fear that the real spirit of devotion is absent. We are to come to the throne of grace with hearts true to our profession,—“with a *pure heart*,” as well as with “a humble voice.”

The “Absolution” is the next part of the service. “Repent and believe,” is the Gospel message of mercy. Through the merits of our blessed Saviour, and through his sufferings in man’s stead, there is pardon for those who truly repent of their sins,—and who, in faith, seek to be forgiven through the sacrifice of Christ. The minister accordingly declares that “Almighty God, the Father of our Lord Jesus Christ, pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel.” Some objectors say, that the “Absolution,” in our service, is “Popish ;” and that the priest pretends to forgive sins, as the Roman Catholic priests do. It is no such thing,—it is quite different from the Popish Absolution ; for *there* the priest pronounces forgiveness :—but in *our* “Absolution,” the priest only declares that “God” pardons and forgives those who truly repent and believe. “*He* pardoneth and absolveth,” &c. But repentance is the gift of God ;—the priest, therefore, invites the people to join with him in beseeching God to *give* them “true repentance,” that their present service may please Him, being the offering of penitent hearts ; and

that they may receive "His Holy Spirit," that the "rest of their lives may be pure and holy," so that, through Jesus Christ, they may become partakers of "eternal joy." If there has been confession of sin from the heart, and if there be real repentance and sorrow for sin, and an earnest desire to be forgiven, and an anxious wish to lead a new and holy life, and faith to believe that there is pardon and peace to be obtained by the mercy of God, through the sacrifice of Christ, then there is a right disposition to offer the Lord's Prayer, which is the next part of our service as it now stands.

#### THE LORD'S PRAYER.

When the *sentences* from Scripture have been read, and the people *exhorted* to confession and repentance, and assured that God, for Christ's sake, is ready to pardon all who truly "repent, and unfeignedly believe His holy Gospel," then the congregation join in offering up the Lord's Prayer. This is the prayer which our Saviour Christ taught us; and it is what we are in the constant habit of offering up, both in public and private: the words of it are familiar to every child. But how often do we utter those words without considering their real meaning, and their vast importance! We call God "Our Father:" He is the great Creator and Father of us all;—but whilst we call Him by that name, are we anxious to serve Him, and to *love* Him, and to *obey* Him? Do we desire to *know* His will, and to *do* it, even as a dutiful and affectionate child desires to obey his earthly father? If not, it is in vain that we call Him "Father;" for, unless we are anxious to please Him, we

are not His children. The *Christian* is allowed, in a peculiar sense, to call God *his* Father ;—*he* is reconciled to God by the atonement of Christ, and allowed to look upon Him, not as an angry “ Judge,” but as an affectionate “ Father :” and it is peculiarly suitable to use this prayer, and to call God our *Father*, after we have “ confessed” our sins, and heard the message from God, that “ He pardoneth and absolveth all them that truly repent, and unfeignedly believe His Holy Gospel.”—To the truly penitent sinner, who is seeking pardon through Christ, God is a “ Father.”

We pray next that “ God’s name may be *hallowed*,”—be held in reverence and devout regard. Are we anxious to see this respect and reverence for God’s name and His worship spreading throughout the world? Are we devout and holy *ourselves*? Are we careful never to use His holy name *lightly* or *carelessly*? Are we seeking, by our conduct and our example, to lead others into the way of godliness? If not, it is nothing better than a solemn mockery to say “ Hallowed be Thy name.”

“ Thy kingdom come.” When we offer up these words, do we earnestly desire that men may be brought to look upon God as their King, and may in all things seek to prove themselves to be His faithful and obedient subjects? Where sin, and wickedness, and forgetfulness of God prevail, *there is Satan’s kingdom*. Where holiness and righteousness prevail, *there is God’s kingdom*. Are we anxious to see the world thus brought from “ darkness unto light, from the power of Satan unto God?” Are we exerting ourselves, as far as we are able, to promote this



blessed object? Moreover, our Lord says to His disciples, "The kingdom of God is *within* you." Have we *this* sign of being Christ's disciples? Are we seeking, *ourselves*, to be the faithful subjects of our heavenly King? Let us ask ourselves these questions when we say, "Thy kingdom come." And we may know, to our comfort, that if we are the subjects of God's kingdom upon earth, we shall be admitted into His kingdom in heaven, and serve Him *there* for ever and ever.

"Thy will be done in earth as it is in heaven." Are we anxious to see God's will done upon earth with the same readiness and zeal with which it is done by the angels in heaven? and do we ourselves thus seek to do His will? Are we ready to submit to His heavenly will, under every trial with which He sees fit to visit us, fully assured that whatever trial He sends us is *intended* for our good, and that it *will be* for our good, if we receive it rightly, and are faithful to Him.

We next pray for our "daily bread," the supply of our daily wants. Do we really look up to God for all that is needful and good for us? And are we contented with, and thankful for, the supply which He sees fit to give us; And do we desire His *spiritual* help, that "bread of life, which cometh from above," to nourish, and support, and strengthen our souls, and to fit them for His service?

"Forgive us our trespasses, as we forgive them that trespass against us." Do we desire, as our only hope of salvation, to have our trespasses and sins forgiven? Do we look up to Christ as the only propitiation by which we may find this forgiveness?

And do we sincerely desire that renewal by God's Spirit, which shall graft in our hearts the love of His name, and which shall show itself in a desire to obey Him in all things, and to forgive all those who have injured or offended us, as we ourselves hope to be forgiven by Him? If we have not this willingness to forgive *others*, we are in no state to ask that God should forgive *us*.

"Lead us not into temptation, but deliver us from evil." "God tempteth no man;" He leadeth no man into sin: this is the work of the enemy of our souls, acting upon our corrupt hearts. But this is the prayer of the humble Christian, who, seeing the snares and temptations which surround him in the world, and feeling his own weakness, begs of God to keep him from trials under which his faith and constancy might be shaken, and, in the hour of *needful trial*, to deliver him from falling under the power of "the evil one." And, when we pray against temptation, do we study, ourselves, to keep out of the way of temptation? Do we avoid such scenes and such company as are likely to tempt us into sin? If this be not our desire, we cannot be in earnest when we say, "Lead us not into temptation."

God can do all that we ask of Him; and we can do nothing without Him; for the "kingdom and the power" are His; and to Him will be the "glory," if we be brought by His "power" to be the subjects of His "kingdom."

#### SHORT SENTENCES.

The short prayers, or ejaculations, which make a part of our service, are particularly suited to the

feelings of a devout Christian, anxious for divine help.

“ O Lord, open Thou our lips.”

The gift of speech comes from God ; and, as He alone can bestow on us the power of utterance, the minister prays to Him to open the lips of the worshippers ;—and they all declare that the use which they will make of this power is to show forth the praise of the Giver : they say,

“ And our mouth shall show forth Thy praise.”

The priest then prays that the Lord would please to bless His people, and that He would speedily deliver them from the burden and the power of sin.

“ O God, make speed to save us.”

The people follow up the petition,—and earnestly seek for the help of God to aid them in their work, and to hasten his gracious purpose of their salvation.

“ O Lord, make haste to help us.”

These words require but little explanation : their meaning is understood by all those who are earnestly seeking for God's help, and anxious to be led on in the right way.—To the mere formalist, to those who go to Church without any real desire of having their sins forgiven through their Saviour's sacrifice, and their hearts renewed to holiness by his Spirit ; to such as these, an attempt to explain the meaning of the service will not be likely to be of much use : their hearts are not interested in the work ; and their pretended devotion is as useless to themselves as it is offensive to God, who requires of His people to give Him their hearts,—“ My son, give me thy heart.”

## GLORIA PATRI.

The "Gloria Patri" is a noble hymn of praise : it is raised to the praise and glory of the Holy Trinity,—"Glory be to the Father, and to the Son, and to the Holy Ghost."—This was the song of the faithful from the very beginning ;—and it is still, and it ever will be so : "As it was in the beginning, is now, and ever shall be, world without end."—How truly exalted must be the feeling of the faithful servant of God, whilst he utters these words !—how grievous to think that any one can use them, and not see their import, or feel their power ! The priest reminds the people of the sacred work in which they are engaged ; it is even the praise of the great God Himself, and not therefore to be considered lightly. He thus exhorts them,

"Praise ye the Lord."

How beautiful is the response of the people,—if their hearts and their words agree :

"The Lord's name be praised."

This is, indeed, the earnest wish and the sincere prayer of God's faithful servants :—they know what they owe Him,—they feel, that for every blessing they enjoy,—for every danger they have escaped,—for every temporal and every spiritual good which they possess, they are indebted to the loving-kindness and tender mercy of God ; and *they* utter the very outpouring of their souls, when they say, "The Lord's name be praised."

## THE PSALMS.

Our service contains *praise* as well as *prayer*. We

praise God in "psalms, and hymns, and spiritual songs." The psalms which we use in our Church are selected to express our praise, because we find these songs of praise in the Scriptures, and we know that they are, therefore, given by the Spirit of God Himself; and that these were the words in which David, and other saints of old, poured forth their praises to their heavenly King, for all the mercies which they had received from Him. These psalms are to be "said or sung." In cathedrals, and places where there is a regular choir of men educated to offer up this part of the service, accompanied by music, it is the custom still to *sing* these psalms: but, as this can be done in but few churches, it is now usual to repeat these psalms without music; and this, in common congregations, is, perhaps, better; especially as the same psalms are now put into verse, and are called the singing psalms, and, in this form, can be more easily suited to plain tunes, such as the congregation can conveniently join in. But how often, alas, do we repeat the words of the psalms without feeling aright how great is their importance, and what a solemn work it is in which we profess to be engaged!

We begin our *praise* with the 95th Psalm. This is sometimes called the "Invitatory Psalm," or the psalm of invitation; because it invites the people to come together and "sing unto the Lord," and heartily to "rejoice in the strength of their salvation." The Psalms were most of them written a thousand years before our blessed Saviour came into the world, yet they have the spirit of prophecy in them, and relate to Christ, and describe so long beforehand His sufferings and His redemption, and His glorious triumph;

they are songs of praise, suited not only to God's people of old, but to Christians at the present day also ; in them we praise our Lord Jesus, " the strength of our salvation."

How blessed would it be for us if we listened to the gracious invitation, and gave our hearts, as well as our tongues, to His praise and glory ! If any one has hitherto offered these songs of praise with his lips, whilst his heart has been far from the great object of his worship, let him now offer up his prayers, through the Saviour whom he has so sinned against, that this his sin may be pardoned, and that he may henceforth be enabled, by the Holy Spirit, to offer a faithful and an acceptable service. We are invited to " come before His presence with thanksgiving, and to show ourselves glad in Him with Psalms : " let us think of all God's goodness to us, and all His mercies, that our hearts may be opened to real thankfulness and praise. Let us never neglect to join in His worship, and let us give Him the offering of our " bodies and of our souls, which are His ; " " let us worship and fall down and kneel before the Lord our Maker ; for He is the Lord our God, and we are the people of His pasture, and the sheep of His hands." He guards and keeps His people with a shepherd's care, and calls them His sheep. Let us pray that He would keep us from wandering from His fold, that we may show ourselves to be His sheep, by constantly seeking to be led by Him, to hear His voice, and to follow Him.

#### THE LESSONS, &c.

" Search the Scriptures," is our Lord's own com-

mand,—it is the duty, therefore, of His people to obey this command. But it is not only their *duty*,—it is their *privilege* and their *happiness*. But it is not the mere reading of the Scriptures which will profit us,—we must read them with a right mind, with a sincere desire to know the great blessings which they convey to those who are seeking in earnest to be the servants of Christ; we must read them with a spirit of devout thankfulness for the glad tidings which they convey to us, and for what our merciful Lord has done for us, and suffered for us;—and it must be our chief desire to show our thankfulness for all these mercies, by seeking to live according to the rules given in Scripture for the guidance of Christ's people; and we must endeavour to show, by our lives and our conduct, and our dispositions, how great is the power of the religion of the Gospel. And, when it is seen that a sincere reception of the Gospel does not only cheer the Christian, in the midst of every trial, with the sure and certain hope of the resurrection to eternal life, but that it makes him happier in his whole *earthly* course,—and more kind and more useful to his fellow-creatures, and more earnest and zealous in all that is good,—this must show to others how great is the power of Christ's religion; and it may be expected to lead them to wish to be partakers of the same benefits, and to be purified by the same means: and we may thus understand what is meant by men of the world being led, by seeing the good works of a Christian, to glorify their Father which is in heaven: they are thus added to the number of Christ's followers, they spread abroad a respect for the religion of the Gospel, and thus glorify their

Father which is in heaven. But, we must repeat, it is not reading the Scriptures alone which will do this,—it is God's grace accompanying our reading. Our Church, therefore, teaches us to offer up our prayer to Him "who hath caused all holy scriptures to be written for our learning," that He would teach us to "read,—mark,—learn,—and inwardly digest them;" and so to do this, that we may be supplied from above with Christian "patience," and "comfort," under every trial and every distress; and that we may be led to the only true consolation, the only support which can defend and comfort us,—that "blessed hope of everlasting life," which our heavenly Father hath given us "in our Lord Jesus Christ." We pray that we may be enabled to "embrace," and ever to "hold fast," that blessed hope,—to cling, as it were, to the hope of salvation through Christ,—to hold it fast, and, as the Scripture expresses it, not to "let it slip." This is the sure support of the humble and faithful believer;—he feels that he has nothing else to trust to. In the day of health and strength, and in the pride of his heart, he may talk of his own merits, and his own works; but, when humbled on the bed of sickness, and expecting the approach of death, such vain and weak supports will sink under him, and he will find no comfort unless he can feel that he has a "sure foundation" to rest on,—even the "Rock of ages." Let us pray, whilst health and strength remain, that we may be established in the right faith,—a faith that will be with us "in all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment." The true Christian is ever "zealous of good works;" but



he feels, at the same time, that *his* works have been often contrary to God's will,—that his very best works have come far short of his obligations to his heavenly Father,—that there is nothing in *them* that he can *trust* to,—though he is anxious, every day, to abound more and more in the “work of the Lord,” and in labours of love.

That no member of our Church may be ignorant of those “Scriptures, which are able to make him wise unto salvation,” the word of God is read to us whenever we meet together to worship; a very large proportion of our service is taken from Scripture: we have a lesson from the Old Testament, another from the New Testament,—we have the inspired songs of David, and a beautiful selection from the New Testament in the Epistles and the Gospels. Let us listen devoutly to these instructions; they are all “sermons;”—may God enable us so to hear them, to read them, to mark, learn, and inwardly digest them,—that we may have the patience, the comfort, and the hope of God's own people, and become “wise unto salvation, through faith which is in Christ Jesus<sup>1</sup>.”

#### A MORNING PRAYER.

“Have I not remembered Thee on my bed, and thought of Thee when I was waking?” Thus did King David describe his own feelings,—and thus did he show what would be the general turn of thought in the true servants of God. A pious divine has remarked that he felt great happiness, on waking in a morning, if his first feelings were those of

<sup>1</sup> 2 Tim. iii. 15.

thankfulness to God, who had taken care of him during the night, and if his thoughts then formed themselves into a prayer, that his heavenly Father, who had thus far watched over him, would keep him and guard him during the day. The true spirit of Christian piety acts alike in persons of all degrees and stations, in the lowest as well as the highest. A poor woman, whose cottage I used to visit, once said to me, "I don't feel happy, Sir, if my first thoughts in a morning are not upon God."

There is a beautiful prayer<sup>1</sup> of our Church which supplies us with words expressly suited to that feeling,—“O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day.”—This thought is to lead us to thankfulness for God's protecting care over us. *Who* could have guarded us when we were asleep and altogether unable to guard ourselves, and *who* could have brought us in safety, strengthened and refreshed, and fitted for the duties of another day? None but He who is “Almighty and everlasting.” And His goodness and lovingkindness to us, in thus giving us His powerful protection, may well lead us to look upon Him, not only as an “Almighty and everlasting God,”—but as our “Father” too—our “Lord, our heavenly *Father*.” When we thus begin the day, with feelings of thankfulness and of love to our *Father* who is in heaven,—we are then in the most suitable disposition to receive all His blessings to the greatest advantage, and to see, that even His mournful dispensations are blessings too. But we are here

<sup>1</sup> The third Collect for Grace, in the Morning Service,

taught to pray that He who hath guarded us by night, would guard us also by day,—“that we may fall into no sin, neither run into any kind of danger.” Sin is the greatest of all evils, for it leads to real misery in this world and the world to come: we are taught therefore to pray, first “that we fall into no sin,” and secondly that we may not “run into any kind of danger.” Such is our corrupt nature, that we are constantly tempted to fall into sin; and we cannot resist this,—we shall not even try to resist it,—unless we are aided by God’s grace, and defended by His “mighty power.” And we are surrounded by dangers too, liable to accidents, every step we take, which may deprive us of life or limb in a moment,—dangers and accidents, against which our skill and power cannot defend us. How needful is it then, that we should offer up our prayers to our heavenly Father, that He would watch over us and guard us! How great is the blessing to know that we may offer up our prayers to God “that all our doings may be ordered by his governance!” And the Christian,—“the child of God,”—who looks upon God as his “Father,” and who desires, in all things, to be guided by Him, *may* offer this prayer;—and God will guide him: all that he does shall be “ordered” by *His* “governance,” all shall be for the real benefit of Christ’s faithful people,—“all things shall work together for good” to *them*. The ungodly man is described as one who does not meditate or think of God—“God,” says the Psalmist, “is not in all his thoughts.”—But the true Christian thinks and meditates much on God. Yet this is not all: he anxiously desires to *serve* God, to do His will:—he

prays that he may be enabled to do always that which is "righteous" in the sight of God,—that which God commands and approves. This, like all our prayers to our heavenly Father, is to be offered through the Son, "through Jesus Christ our Lord,"—and this is to be considered not as a mere common conclusion of our prayer, but as really looking upon Christ as the Mediator between the Almighty God and His offending people, as beseeching Him to plead for our pardon, and that strength may be given to lead us on in our appointed course.

This prayer is, then, we see, as proper for private as for public worship.—In former days, it was usual to offer up the public morning prayers at an earlier hour than we do at present; and this prayer seems more suited to the very "beginning" of the day. We may, however, in any part of the morning, offer up this prayer, with thankfulness that God has so far safely brought us on our way.

#### THE GREAT MEDIATOR.

In directing the attention of our readers to the prayers of our Church, it is not our intention to go through a regular exposition of our Liturgy, but to lead those who belong to our Church to consider what they are doing when they use the sacred words of their Prayer-book, and profess to offer up their petitions to the Giver of all good, and to raise their voices in praise of Him, their all powerful and all merciful Lord. There are many reasons which may be given to show the advantage of a written form of prayer for public worship, among those who profess the same faith, and are members of

the same establishment :—but it belongs to every individual worshipper to be watchful, lest a needful form should, in his case, sink into a useless formality. Man's nature is ever disposed to fall off from that holiness which belongs to the faithful followers of Christ : and thus the words which are suited to express the deepest feelings of the heart, are often used without any consideration of their real meaning, and of their vast importance. The prayers of our Church are offered "*through Jesus Christ*," the only Mediator between God and man. The Gospel requires that our prayers should be offered through Him. But, as this is the general<sup>1</sup> conclusion of our prayers, those who do not understand the real nature of prayer, and those who are not earnest in their petitions, will pass over these most important words as if they were a mere conclusion or finish to the prayer,—without considering, that, before their prayers can be acceptable to the Father, they must be offered through the Son. Our Lord Himself says, "No man cometh unto the Father but by me." Christ is the great Mediator between God and man. He mediates for his people—He pleads for them—He furthers their petitions to the throne of grace. This may be understood by a reference to our temporal affairs. A poor, humble, and wretched person may have a petition to offer to some great king :—but the distance between the two is so great, that the poor man cannot personally ap-

<sup>1</sup> The prayer of St. Chrysostom is an exception ; but this is addressed to Christ Jesus Himself, the second person in the Trinity, to whom, as being God in his divine nature, we may offer our prayers. The Collect for the third Sunday in Advent is also addressed to Christ.

proach the presence of his sovereign, to make known his petition. He therefore entreats some one whom he knows—and who is known to the king—to offer his request. It must be a person who is acquainted with the circumstances of the poor man, and who is of a rank to approach the king. This is only said by way of showing what is meant by a Mediator, not as any attempt to express all the offices of Christ, or all the ways in which our salvation depends on Him.

Man was at first created innocent ;—he could walk with God, and behold and enjoy his presence : but man sinned, and fell ; and a sinful nature was inherited by man's race. But God is pure and holy ;—man, sinful, polluted, and fallen, is therefore no longer fit for the pure presence of his Creator. But Christ, by his sufferings and death, paid the penalty ;—and all who earnestly seek to be Christ's faithful followers will be made partakers of the benefits of his sacrifice : through Him they may find forgiveness of the sins which they confess and acknowledge, and desire to forsake ; through Him they may plead for the renewal of their hearts to holiness by the sanctifying power of the Spirit. These two desires are always in the minds of the true followers of Christ,—a desire of *forgiveness* ; for, without this, there is no salvation,—a desire also of *living to God's service*,—for the Scripture contains no offer of salvation to any but those who are striving to walk in the way of God's commands. The Christian then prays for these blessings ; but he feels how far his sins have separated him from his God ;—yes, even the best of Christians must feel that he has fallen very far short of the perfect rule of love to God and obedience to

his will ;—he is so humbled with the thoughts of his own unworthiness, and with the immense distance at which he, as a sinful mortal, stands from a pure and perfect God, that he feels the need of some one to present his petition and to plead for him. Now Jesus Christ offers Himself as a Mediator ;—He is entirely fitted for this office ; and no one else is ;—He is the one only Mediator between God and man ;—in Him are the two natures of God and man. Having been made man, having taken our nature upon Him, He is touched with a feeling of our infirmities ;—and in his divine nature He can approach the throne of God, and plead for fallen man. He does plead for his people ;—He pleads his own merits and sufferings, and presents the repentant sinner's petition for pardon, and for grace. He that cometh unto the Father through Christ, “shall in no wise be cast out.” But there is no other way of pardon, —no other way by which the sinner may find grace and strength to enable him to live from henceforth to God's service, and to seek his glory, and to inherit his kingdom. Let every worshipper, then, consider well the great mercy and privilege of being allowed to offer up his prayer to his heavenly Father through the great Mediator Jesus Christ. Let him feel the truth of the Gospel doctrine, that none can come unto the Father but through the Son ; and let him be fully assured that the Son, the Saviour, the great Mediator, will present his petition and plead for him, if he put his whole trust in the merits of that Saviour, and is seeking, in true repentance, to turn unto God, and henceforth to walk in his ways. Whoever considers the doctrine of salvation through Jesus, will

understand, that every time he says, at the end of his prayer, "through Jesus Christ," he is using one of the most important expressions which the tongue can utter, and offering his petitions through the only name by which they can be accepted; that, instead of passing over this as a sort of concluding sentence to his prayer, he is acknowledging a doctrine on which his salvation depends. How vain a repetition is this, if the words are uttered by the lips, whilst there is no feeling of the great blessing and benefit which the true Christian may look for, whose heart is touched with a sense of the mercy of the Father through the merits of the Son, and of the great privilege of being allowed to plead his Saviour's sacrifice, as the merciful method by which all faithful believers are permitted and invited to approach Him!

#### SHORT PETITIONS.

The short prayers (or "ejaculations," as they are sometimes called) are particularly striking to those who understand the nature of prayer, and feel its importance. By others, these short addresses are muttered with the lips, without any sense of the greatness and solemnity of the petition which they profess to offer up. In one place, the Minister, seeing all his flock before him, and feeling, that, unless they are blessed with God's presence, their prayers will be lifeless, and unblessed, and their attendance in his house a vain and useless service, offers up a prayer that God would be with them, and aid their devotions, and hear their prayers, and grant their requests. The Minister therefore says,



"The Lord be with you."

Then the people pray for *him*—pray that God's grace may be with *him*. When he says, "The Lord be with you," the people reply,

"And with *thy* spirit."

Then follow, in few words, the most important and solemn petitions which an assembly of Christians can put up. They are the very words which would be likely to flow from the heart of a humble Christian, who knew his own infirmities, and who judged rightly of the heinousness of the guilt of sin, who was bowed down with a sense of his own unworthiness, and who felt assured that it was only to the mercy of God, through Christ Jesus, that he could look for salvation.

"Lord have mercy upon us."

But this is repeated. The humble penitent knows that on mercy alone he must rely ; he repeats the prayer,

"Christ, have mercy upon us."

"Lord, have mercy upon us."

What words can contain the expression of deeper penitence? The real Christian will pour them forth with all the feelings of a devout heart. But how often, alas ! are they uttered carelessly and without a thought.

When we reflect on the coldness and indifference with which we have often engaged in our sacred services, we have indeed need to pray that God would pardon the iniquity even "of our holy things;" and we can understand what good Bishop Beveridge meant when he said, "I never pray but I sin." These thoughts should not keep us from praying, but

should show us the importance of prayer, the necessity of prayer, and the duty of praying more earnestly. But we must feel our need of heavenly blessings, before we can ever ask for them in earnest. We must know our wants, before we shall ever sincerely ask for relief. We must pray that we may be enabled to know ourselves, and our necessities, and weakness, and sinfulness. We must look at God's infinite perfections, His wisdom, His power, His goodness, His mercy; and then may we see how great is the sin of neglecting Him, and forgetting Him, as well as of daringly breaking His positive commands; and then we shall feel how gracious is the promise of mercy held out in Scripture through Christ, and how greatly we stand in need of it. In the address, repeated three times, we may suppose ourselves addressing the Holy Trinity:—first, beseeching the “Father” to have mercy upon us, and accept us through the mediation of Christ. Then we pray to “Christ,” seeking His mediation, beseeching him to plead His own sufferings, that our sins may be pardoned, and that we may find mercy. Then, to the third person, the “Holy Spirit,” that He would sanctify us, and teach us to love what is good, and that He would give us strength to fulfil the desires of our renewed hearts, in a life of obedience and love. Can any one understand these things, and offer up such petitions with a careless and unholy mind, as if they were words of no meaning, instead of expressing the very life and soul of a Christian's desires and necessities?

## THE TE DEUM.

*Thomas.*—I think the *Te Deum* (the Hymn, I mean, that comes after the *first Lesson*,) is one of the most beautiful and noble pieces I ever read in my life. Last Sunday I was listening very closely to the *first Lesson*, and hearing about the wonderful works of God, and all His mercies; how the false gods of the heathens, and their worshippers, all fell, and became as nothing before the true God; how the enemies of the Lord were all confounded, and how His faithful people ever experienced His favour and His care. When I heard of these things, my heart seemed to warm within me, and I thought we might well exclaim, "We praise Thee, O God; we acknowledge *Thee* to be the Lord."

*William.*—Yes, these words come in wonderfully well, just after hearing a chapter from the Old Testament. The *Te Deum* is, indeed, a noble hymn:—and a blessed thing it would be if we could all find our hearts expressing their praise to God, in unison with these grand and solemn words. We find the "Earth" and the "Heavens," the "Angels" and "Apostles," the "Cherubin and Seraphin," all joining in the praise of the "Lord God of Hosts." Then we acknowledge, what "the holy church throughout all the world" has ever acknowledged, "the Father of an infinite Majesty;" His "honourable, true, and only Son," our blessed Redeemer; and the "Holy Ghost," our "Comforter." Then we pray to the Lord, who hath "redeemed us with His most precious blood," that He would help us, and make us to be "numbered with His saints in glory everlasting."

Well may we "magnify" Him "day by day," and "worship" Him "world without end." And, when we consider what poor creatures we are without His help, well may we beg of Him to "keep us this day without sin." And, when we think how often we offend, well may we plead for mercy, "O Lord, have mercy upon us, have mercy upon us." And surely, if our trust is in Him, we shall find His mercy. If we can really, from our hearts, say, "O Lord, in Thee have I trusted," we may then rely humbly on the Gospel promises, that we shall "never be confounded."

*Thomas.*—Yes, all those parts of the *Te Deum*, which you have mentioned, do, to be sure, express, in a beautiful way, the praise which it becomes us to offer to the Lord. This Hymn does seem exactly proper to come after a Lesson from the Old Testament.

*William.*—Yes ; and the two which are chosen to come after the second Lesson, are just as suitable.

#### THE BENEDICTUS

begins in this manner : "Blessed be the Lord God of Israel, for He hath visited and redeemed His people."—You remember, in the first chapter of St. Luke, the account of old Zacharias, the father of John the Baptist. When John was circumcised, on the eighth day, the aged Zacharias was "filled with the Holy Ghost, and prophesied," and he uttered this song of praise for the Lord's mercies in *visiting* and *redeeming* His people.

*Thomas.*—Well, certainly then this must be well suited to come after the second Lesson, which, being

out of the New Testament, declares to us the redeeming mercies of God in Christ. And I think the other Hymn likewise comes quite well in this place, and I think it is more commonly used. I mean that which begins, "O be joyful in the Lord, all ye lands<sup>1</sup>."

*William.*—Yes ; these beautiful words were sung by David. He delighted in the praise and worship of God, and he wished to see all mankind doing the same. He calls upon "all lands" to be "joyful in the Lord," and to serve Him with "gladness." And this does indeed truly belong to *Christian* worshippers. If David could rejoice and be glad in the Lord, and "come before His presence with a song," of triumph, much more ought *Christians* to "go into His courts with praise," to be "thankful unto Him, and to speak good of His name," because *they* have all those blessings in *possession*, which David could only look forward to with the eye of faith. The Lord's peculiar people, *then*, was only the nation of the Jews ; but our blessed Saviour commands His Gospel to be preached to *all the world*. Well then may we sing, "O be joyful in the Lord, *all ye lands*."

*Thomas.*—To be sure, this does come exactly as it should do after the *second* Lesson, which is full of the glad tidings of salvation to *all people*.

*William.*—Yes ; and if you look at the Hymns which come after the Lessons in the *Evening Service*, you will find them just as well suited to their purpose. But we should remember, that it is not sufficient for us to know that the Prayers, and

<sup>1</sup> The 100th Psalm.

Hymns, and Psalms, and Lessons, are all suitable, and excellent, and beautiful ; we should be very desirous and anxious to have our minds and thoughts fixed upon what we are doing. If we only use the words without thinking what we are about, this is nothing but “vain babbling ;”—but if our hearts go along with us whilst we repeat the beautiful words which the Church appoints, surely the Lord will bless us, and make our prayers an instrument of spiritual good to us.—[*From Village Conversations on the Liturgy.*]

## THE APOSTLES' CREED.

The “eighth Article” of our Church says, that the three creeds “ought thoroughly to be received and believed, for they may be proved by most certain warrant of holy Scripture.” Our Church then does not require her doctrines to be believed, merely because they are spoken by the Church, or because they contain her own particular doctrines as distinguished from those of other Christians. A good churchman, it is true, ought to be well acquainted with the doctrines of his own Church, and know what is the difference between our Church and others : but we are not to defend our Church, merely because it is our own ; we are to defend it upon *scriptural* grounds, and to show that we regard our Church because it is scriptural, and subscribe to her doctrines, because “they may be proved by most certain warrant of holy Scripture.”

It is the opinion of some persons, that this Creed was composed by the Apostles themselves, and that it was on that account called the “Apostles' Creed.”

We have no reason to believe that this is true : neither are there any good grounds to believe, as some assert, that each of the Apostles wrote a portion of this Creed. This Creed, however, is certainly very old, and it contains "the doctrines which the Apostles taught."

The earliest Creeds which we hear of, were those of Irenæus and Tertullian, the first a Greek father, and the other a Latin father, in the early days of the Church ; and their doctrines exactly agree with those of the Apostles' Creed.

It is right that we should know what our faith is, and that we should publicly declare what it is : and we can do this with confidence, if we are fully assured that our declarations agree with the holy Scriptures. A right *faith* is the foundation of all that is good in *practice* ; but this must not be a mere confession of the lips : it must come from the heart. But how often do we pronounce the words of our Creed, without any consideration of the great Gospel truths which they contain ! Let us pray to our heavenly *Father*, through the mediation of His blessed *Son*, that He would give us His *Holy Spirit*, to enable us to be devout and earnest and faithful, when we are giving utterance to such divine truths as are contained in this Creed.

In every prayer which we offer for help, the great doctrines of this Creed are concerned. We offer our prayer to the "Father ;" we offer it *through* the "Son ;" and the help we ask for, is to come from the "Holy Spirit." Thus we must never consider our "Creed" as a mere declaration of barren doctrine, but as expressing truths which concern the Christian, during every step of his spiritual progress ; it is mixed

up with every Christian prayer, and its practical reception is the great spring of every Christian duty.

1. When we say, "I believe in God the Father Almighty, Maker of heaven and earth," let every one examine himself, and say, "Do I, from my heart, believe in one God, and worship Him as the 'Almighty,' the 'Maker' of all things? And do I praise, and honour, and adore Him for His works of power, and goodness, and mercy? When I call Him 'Father,' do I believe that I am reconciled to Him, by the bloodshedding of my Redeemer? And do I trust that my past sins are forgiven, and that I am looked upon as 'no more a servant, but a son?' And am I now living in obedience to Him, and love to Him, as a reconciled son delights to obey an affectionate Father?" To call God our "Father," and not strive to give Him the obedience of a "son," is the vain profession of those of whom the Scriptures speak, who honoured God "with their lips, whilst their hearts were far from Him."

2. When we say, "I believe in God the Son," every one ought to ask himself, "Do I believe in Jesus, as the divine Son of God? Do I 'honour the Son, even as I honour the Father?' Do I *believe* all that I *declare* of Him in this 'Creed,' being fully assured that the same declarations are made of Him in the holy Scriptures? Do I look for salvation only through my Saviour's merits, and do I strive to live according to His Gospel? Am I seeking to be prepared for that day, when, 'He shall come to judge the quick<sup>1</sup> and the dead?'"

<sup>1</sup> The "Quick," means the "Living." Those that are



3. When I say, "I believe in the Holy Ghost," am I content with a mere confession of the existence of a Holy Spirit, or do I seek to be constantly guided by His heavenly influence? Do I feel that I have no power of myself, to help myself, and do I constantly pray for the renewing power of the Holy Ghost, to cleanse and purify my heart, and to strengthen me for my conflict with all the enemies of my salvation? Do I desire that my body may be "the temple of the Holy Ghost," according to the description which St. Paul gives of a real Christian? Do I believe with my heart, all the truths which I utter with my lips?

It is in this spirit that we ought to pronounce our Creed; for then only can we expect the Divine blessing on our service; and we shall then not fail to follow up our confession with an earnest prayer, that God would make us "stedfast in the faith," and that He would enable us to prove the sincerity of our faith, by the holiness and purity of our lives.

#### A PRAYER FOR THE QUEEN'S MAJESTY.

The Apostle Paul, in a letter (1 Epistle ii. 1, 2.) which he wrote to Timothy, his friend and fellow-labourer in the Gospel, says, "I exhort that supplications, prayers, intercessions and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty." This was written at a time when the Christian disciples lived under the

found "alive" on the earth shall be judged, as well as those who shall rise from their graves.

government of heathen kings. The Christians were to seek to promote the great cause of the religion of Christ, and they were not to attempt to disturb the governments under which they lived; but were to seek to lead quiet and peaceable lives, "in all godliness,"—reverence to their heavenly Master; and in all "honesty"—uprightness and justice towards their fellow-creatures. If the first Christians had made themselves active in the concerns of state, and busy to disturb established governments, they could not have led a "quiet and peaceable life,"—they would have been opposed by the existing rulers and governors, and prevented from exerting themselves in the great cause of the Gospel of Christ; their inward "peace and quietness" would have been disturbed too; and it would soon have been seen that they differed greatly from their heavenly Master, who said, that His "kingdom was not of this world." They were taught to submit to those who were to rule over them; and they were to *pray* for them. But if it were the duty of Christians to be *loyal*, even to their *heathen* rulers, much more does it become them to be so now, when those who are appointed to rule over them are Christians; and when loyalty and religion may go hand in hand. Our Church, therefore, requires us to pray for the king or queen, whom God has appointed to rule over us. And when we consider how much the religious and moral condition of a nation, its happiness and prosperity, depend on the character, and conduct, and example of its chief ruler; and, when we think of the difficulties and the trials to which those who are in high places are exposed, it becomes every faithful

and good subject to offer up his most earnest prayers in behalf of the sovereign whom God has appointed to govern the land. We pray to the "Lord our heavenly Father, the King of kings and Lord of lords," who is the "Ruler of princes," and who from His throne "beholds all the dwellers upon earth;"—and we beseech Him to look with favour upon our most gracious Sovereign Lady the Queen: and we ask for her the greatest of all blessings, that God would give her the continual grace of His Holy Spirit, that "she may incline to His will, and walk in His way;" we beseech Him to "endue her plenteously with heavenly gifts," that His protecting care may be over her to defend her life, and to give her health and prosperity; we pray, that, if she be called to defend her people and her country against the warlike attacks of their enemies, it would please God to enable her to subdue them; and that He would guard her against the assaults of every enemy, temporal and spiritual: and that, when all the honours, and all the conflicts, and all the troubles of this world shall be at an end, she may, through the merits of her Saviour, inherit a crown of glory in heaven, a crown which is *incorruptible, everlasting* joy and felicity. Let us all offer up these petitions from the bottom of our hearts! Our youthful queen has been a child of many prayers! Though there are, in this our nation, many, alas! who forget God, and many who defy His power; and the consequence of this is a profligacy and profaneness of manners sufficient to make a devout Christian tremble; yet, blessed be God, there are amongst us many thousands who have not bowed the knee to the idol of folly, and vanity,

and vice, but who are earnestly seeking to serve God, themselves, and to lead others into the way of righteousness and truth. The prayers of these are daily offered up for the good of their country, and for her who is appointed to rule over them. Let none of us consider this prayer of the Church as an useless form ; but let us earnestly beg that God's protecting care and blessing may be with our gracious sovereign, and that she may long reign over a happy people, guided to piety and justice by her example, and blessed with the favour of God. " Happy are the people who are in such a case ; yea, blessed are the people who have the Lord for their God."

#### PRAYER FOR THE ROYAL FAMILY.

Our service contains a " Prayer for the Royal Family," as well as for the chief ruler of the realm, whether king or queen. We are commanded in Scripture to pray for all princes and governors, and those who have the rule over us. They are surrounded by so many temptations, so exposed to the allurements of worldly pleasures, and the flatteries of pretended friends,—that they have peculiar need of the protecting care of a merciful God, to keep them from falling under the power of their many temptations. And, whilst their temptations are so many, and consequently the difficulties in the way of a religious course greater than to those in a humbler station,—their conduct is of more importance, for the very reason of the greatness of their station. They are more *observed* ; the eyes both of the friends and the enemies of religion will be upon them : the one wishing to see the example of good, that many

may be won by it; the other wishing to see them go astray, that they may plead the sins of their superiors as an excuse for their own. Poor persons, too, have *their* temptations, many and great, but, if God's grace be with them, they will be kept from falling. But their temptations are of a different kind from those of the rich and great: and, though the poor may think that their distresses and their wants press hardly upon them, and are stronger temptations to them to go astray than their superiors are exposed to,—yet our blessed Saviour says quite the contrary; He knew that a poor man's trials and afflictions in this world would often lead him to seek for a better kingdom. His own immediate followers were chiefly among the poor; and He Himself says, "Blessed be ye poor, for yours is the kingdom of God<sup>1</sup>;" whilst He declares that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." It is not, of course, meant that a man will be saved because he is poor, or that he will be lost because he is rich,—for "we must all stand before the judgment-seat of Christ"—and "God is no respecter of persons." But the meaning is, that a man who is poor in worldly goods, is more likely to be "poor in spirit," and humble-minded; and, having little in comparison to dazzle him in this world, and much to afflict him, he will be more ready to turn his thoughts to the promised happiness of the world to come, and will be in a better state of mind to accept the blessed offer of a kingdom in heaven. But the rich have so much to tempt them

<sup>1</sup> Luke vi. 20.

“to love the world” and “the things that are in the world,” that it is hard, indeed, for *them* to turn their thoughts from these things, and to fix them on the world to come. The poor, however, have *their* temptations as well as the rich; and many, alas! give way to them, and fall into the power of the enemy of their souls; and, blessed be God! many of the rich do earnestly embrace the Gospel offers, and are led to salvation. It is God’s grace in the heart which turns it to good; and that grace is sufficient for us all, and is given to every one who seeks it, whatever may be his condition in life; and *that* grace is sufficient to warm the coldest heart, and to soften the hardest heart, and to stir the most sluggish heart, and to lead the most stubborn sinner to the love of God, and of righteousness, and of truth. “With God, all things are possible.” But how needful is it that we should “watch unto prayer,” that we should every one of us seek for that heavenly aid which can alone turn our hearts and bring us to God. And how needful, too, that we should pray for one another; that the rich should pray for the poor, and the poor for the rich, and “most chiefly when we assemble and meet together.” Thus the Church teaches us to pray for “all sorts and conditions of men.” But there are some prayers which are to be offered up for persons in particular conditions, and for the Church under particular circumstances. The prayer which we are now considering is that for the Royal Family, at the head of which we consider the Queen Dowager. This prayer is a petition for every thing that is good,—every thing spiritually good; that God would give to them His spiritual help and blessing, that He

would pour down upon them the riches of His grace and mercy, that He would thus make them happy in this world, and lead them to His kingdom in heaven, and, there, crown them with eternal blessings and never-ending glory. "Endue them with Thy Holy Spirit; enrich them with Thy heavenly grace; prosper them with all happiness; and bring them to Thy everlasting kingdom; through Jesus Christ our Lord."

ON THE WORDS "LET US PRAY."

We often, during the course of our service, say, "Let us pray." As our service does not consist wholly of "prayer," but we join with it "reading the Scriptures," offering psalms and hymns of praise, listening to the commandments of the law, exhortation to the people, declarations of God's pardon to the truly penitent, and other parts which are not to be considered as prayers, it is good, that when we do return to that part which is a direct prayer to God, we should be reminded, that we are now about to offer a solemn prayer and supplication to God Himself. In one part, the minister pronounces a blessing on the people: "The Lord be with you;" the people return their good wishes to their minister, that God may be with him also: they say, "And with thy spirit." Then the minister says, "Let us pray;" reminding them that the minister and the people, having just declared their faith, (in the words of the Apostles' Creed,) and expressed their Christian good-will one toward the other, are now called to the more particular business of prayer; and then they utter a solemn prayer, an earnest petition for

mercy, to the three persons in the Godhead. "Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us." Immediately after the commandments, too, we use the same words, "Let us pray:" where we are reminded that, as we have just been listening to the "commands" of God, we are now about to offer up our earnest "prayers" to Him.

But, besides this direct reason for using these words, there is something particularly striking and solemn in being called to consider what ought to be the state of our minds when we meet together for the purpose of public prayer. It is not merely to sit and listen whilst we hear the prayer read by another, but it is to "pray" ourselves; yet such is man's evil nature, that his thoughts are too apt to be drawn aside from the solemn business of prayer; and it is good to remind him of the holy state of mind in which he ought to be when he is offering his petition to his Father which is in heaven. Let us all think upon this; and, when we are invited "to pray," let us humbly, on our *knees*, and with humble hearts too, pour forth our petitions to the Giver of all good. And, before we kneel down to prayer, either in public or private, let us seriously ask ourselves, "whether we do in truth *wish for* those things that we *ask for*?" It seems strange that such a question should be needful; but it is a melancholy truth that man's nature does not lead him to serious anxiety about spiritual things; and it is only by God's grace, engrafted in the heart, that a man is brought, in earnest, even to *desire* his own spiritual good. If *worldly* advantage is to be gained, by



asking for, numbers are ready enough to be petitioners ; whilst few earnestly seek after their spiritual good, though this be of so far greater consequence. But this is, in truth, man's evil and corrupt nature. But God will listen to us whilst we pray for "good desires," and whilst we ask Him to teach us to "love that which He does command." Let the few words then in which the Church calls us "to pray," be listened to, and let them stir us up to right feeling of the great importance of prayer, and of the disposition with which our prayers should be offered. To earnest and sincere prayer, every promise of good is given in Scripture—but to the mere offering of the lips no blessing belongs. It is a vain offering, and God will not accept it.

*A Collect, or Prayer, for all sorts and conditions of men, to be used at such times when the Litany is not appointed to be read.*

We are required to pray for one another. St. Paul says to Timothy, "I exhort that prayers, supplications, and giving of thanks, be made for all men." After the prayer, then, for the king or the queen, or whoever bears rule over us, as well as for the clergy and those who are particularly committed to their charge, we have this prayer, "for all men," whatever may be their condition in life, or whatever part of the world they may inhabit. These are, indeed, prayed for in the "Litany." But there are certain days on which the Litany is not appointed to be read, and on those days, it seemed right that when we met together to worship, *some* prayer should be offered up for all

sorts and conditions of men: and this prayer was accordingly added, at the last review of our Church service in the year 1662, soon after the restoration, in the reign of king Charles II. It has by some been called "the lesser Litany."

We first address God as our "Creator." Thus acknowledging His power, in making the world and all that it contains. *Who* could form man and give him life, and suit his bodily frame, and all his capacities, to the world which he was to inhabit? *Who* could do this but He whose name is "wonderful?" And can we then address our Lord as our "Creator," without a sense of our dependence on Him, a feeling of admiration of His power, of thankfulness for His goodness? But we address Him not only as our "Creator," but as our "Preserver." And, unless God, who made us, did "preserve" us, we could have no security for a single moment of our lives. Think then how much of admiration, and of love, and gratitude, should warm our hearts whenever we think or speak of God as our "Preserver." But in this prayer, we are called upon to thank God as the Creator and Preserver *of all mankind*, thus extending our prayers to every human being upon earth. We pray that God would show them all the way which leads to happiness in this world, and to everlasting glory in the world to come, that He would bless "all nations" with the knowledge of His salvation, and make them partakers of all the blessings which belong to His own people. But we put up our especial prayers for God's own Church, for the faithful in every part of the world. The *Catholic* Church means the *general* Church, the *universal*

Church, the followers of Christ, united together by faith, and by a participation in His holy ordinances, through whatever part of the world they may be dispersed. We say, *catholic*, because we are not here praying for any *particular* Church. We consider the Church of England to be a branch of the *universal* or *general* or *catholic* Church, but we are not here praying for this branch of the Church alone, or for any other particular branch, but for the whole Church universal. It is common to call the members of the Church of Rome *catholics*, but this term does not belong to them in particular; it expresses, as we have said, the whole Church throughout the world. But many a portion of the Church which once held the truth has fallen into grievous errors and sins, both as to doctrine, and to practice; and God has withdrawn His favour from such as have fallen from Him. We therefore put up our petition that the whole Church may be "guided and governed by God's good Spirit." As members of the universal Church of Christ, and admitted into His fold by baptism, we have the name of Christians, and the outward profession of the Gospel. But this will not save us, unless we are Christians in our *faith*, and Christians in our *conduct*. We, therefore, pray, that "all who *profess* and *call* themselves *Christians* may be led into the way of *truth*," and that thus holding the faith, they may hold it "in unity of spirit, in the bond of peace, and in righteousness of life:" that they may be united in heart, bound together in holy love and peace,—and that every one who is *called* a Christian may show that he *is* such, by the purity and uprightness of his life and conduct.

Then we pray for those who are afflicted or distressed, whether in mind or body, or worldly circumstances. Those who are disabled from attending the public worship may have the prayers of the Church offered up for them. And for all who are in affliction, we pray that it would please God "to comfort and relieve them," in the way which He knows to be best for them,—“according to their several necessities ;” that He would give them His grace and blessing to enable them to be patient under their sufferings, to endure them, as feeling assured that they are sent by an all-wise Father, who knoweth what is good for His children ; and we pray that He would give them “a happy issue,” a happy deliverance out of all their afflictions. We do not say *when* and *how* we would have them delivered ; but we trust this into the hands of God, being fully assured that He knows best what is good for His people. If there be grief of mind, pains and sickness of body, or distress and poverty in worldly circumstances, we do not pray that God would give us a *speedy* deliverance from them : because we know that He sends us these trials to bring about His own purposes of good ; we therefore pray for a *happy* deliverance from them ; a deliverance in the way which *He* knows to be best for us. It will be a *happy* issue, if we have been led by them to see the vanity of all earthly things, and to set our affections on heavenly things ; and it will be a *happy* issue, if God should deliver us from all the pains and sorrows of this present world, and take us to everlasting peace and happiness with Him, having first made His afflicting dispensations the means of drawing our hearts to Him, and of thus

preparing us for that kingdom which He will give to all those whom His grace has first made meet and fit to enter those abodes of holiness, and purity, and peace. And that He would do this "we beg for Jesus Christ's sake," through whom, as the great and only Mediator, every prayer of the Christian is to be put up.

#### GENERAL THANKSGIVING.

A true Christian is often spoken of in Scripture as one who is "in the faith." A Christian is, moreover, required to have a constant sense of God's mercies; he is called upon to be "thankful." But there cannot be real thankfulness unless there be real faith. He who has not faith to believe in, and to see the value of, all that has been done for him, cannot be expected to have any feeling of thankfulness; but he who meditates on all the goodness and mercy of God, and who is a faithful believer in all that is recorded of God's love to man, both in temporal and spiritual things, will see how much he owes to so merciful a Benefactor: and his faith will lead him to wish to express the thankfulness which he feels. Our Church service, being made for those who are sincere, supplies the worshippers with such expressions as are suited to those who desire to honour God, not only with outward worship, but with the sincere homage of the heart. Public worship should be an offering of praise as well as of prayer, for if we receive God's gifts and mercies aright, we shall feel great delight in returning our thanks for them. In the hour of need many are ready to pray and to ask for help; but, when they have received mercy, how grievously apt

are they to forget to "return and give thanks unto God." Of the ten lepers who were healed, only one came and returned thanks. Let us look to God, and pray to Him in every time of trouble, and in every time of temptation. We have need of the Divine help and protection in the time of prosperity as much as in the time of adversity,—and even more: we must, therefore, pray to be delivered, not only in all time of our "tribulation," but in all time of our "wealth:" and to this our Church directs us. And those who have received mercy must return their most "humble and hearty thanks" to God for all the benefits that He hath done unto them. This must be done in our *private* worship; and our sincerity must be seen in our daily conduct, showing that we desire to live to the service of Him, to whom we are bound by so many obligations. And the Church requires us to offer our *public* thanks, and supplies us with proper words for this our offering. The psalms which are sung or said, are, for the most part, "thanksgivings;" so are many of the lessons, and many of the short sentences which we use in our public service. But, besides these, we have a "general thanksgiving." This contains a Christian's thanks for the goodness and mercy of God, constantly bestowed upon man. Let us beware, whilst we offer the words with our lips, lest our hearts are far from the Lord, whom we profess to be speaking to! We call Him the "Father of all mercies;" and if we judge rightly, we shall see that He is so. This thanksgiving prayer is suited to every worshipper; and the devout Christian sees how exactly suited it is to his own particular case: he applies it as a thanksgiving for the mercies which he

himself has received, as well as for those with which God has blessed all His people. We here praise God for "creating" us ; it is He who has given us the blessing of *life* : none but an almighty power can give *life*. Men may imitate the works of God, by using the materials which God has made ; but man cannot *create* any thing ; he cannot give life or existence to any thing. As long as we have *life*, then, we are bound to return our daily acknowledgment of thanks and gratitude to Him who gave it.

But life itself would be of no use, if it were in our own keeping ; we could not preserve ourselves alive for a single moment ; we are to think of this with a grateful sense of God's *protecting* care ; and, as we have returned our thanks for our "creation," we now bless Him for our "preservation, and all the blessings of this life." But our obligations go much farther than this. The present life makes but a small portion of our whole existence ; and all that we receive *here* would be of little use, if we were *hereafter* to be cast out from God's presence for ever. The true Christian then, whilst he blesses God for his "creation, preservation, and all the blessings of this life," feels, "above all," most anxious to express his thanks for the "inestimable love of God in the redemption of the world by His Son, Jesus Christ." And that he may be made partaker of the eternal blessings of redemption, he sees the benefit of the "means of grace" offered him *here*, and he is cheered with the "hope of glory *hereafter*." He thankfully *uses* the means ; he rejoices in hope. But a true servant of God is not satisfied with the mere outward expression of his thanks, he desires to show his

gratitude by his life and conduct; yet he feels his own weakness, and knows how liable he is to fail; he therefore offers up his prayer to his heavenly Father to help him, and to give him a "due sense" and right feeling of all His mercies, and he prays to Him to renew his heart to unfeigned thankfulness, and thus to lead him "to show forth the praise of God, not only with his lips, but in his life," that he may henceforth be enabled to devote himself to God's service, and to walk before Him in "holiness and righteousness" all his days. He offers his prayers through the only Mediator, Jesus Christ, and ascribes "all honour and glory" to the holy and blessed Trinity, the Father, the Son, and the Holy Ghost, who are all engaged in the work of man's salvation, and to whom all honour and praise must for ever be ascribed.

The Hallelujah, the Gloria Patri, and daily Psalms, are expressions of praise; but it was thought by some that our Liturgy, as compiled in the time of King Edward the Sixth, wanted *forms of praise*; upon which account the "particular thanksgivings" were added in the time of King James the First, and the "general thanksgiving" at the time of King Charles the Second's restoration.

#### THE PRAYER OF ST. CHRYSOSTOM.

When Christians meet together in the house of prayer, they must not consider this as a mere form and ceremony; neither are they to talk of it as a mere *duty*: it is more than this—it is a happy *privilege*—a gracious opportunity which God gives us of bringing good on ourselves. It is, indeed, true, that, when God grants any thing to His people



as a favour and a privilege, He also connects it with duty:—and obedience to His commands is a Christian's duty, whilst our heavenly Father has made it the *happiness* of His people, and united it with all the blessings that belong to His faithful followers. Thus from the earliest ages of the Church, it has been the practice of devout Christians to meet together to worship God; and this will always be a Christian's duty; and the Apostle Paul has told us that we are not to forsake "the assembling of ourselves together, as the manner of some is<sup>1</sup>." But a true servant of God does not require to be told of this as a duty, for he finds it to be an opportunity of good, which he would by no means lose; he expects much good from it, he looks for increased strength and grace to enable him to pursue his Christian course with diligence and success. It is cheering to join in company with those who are on the same journey with ourselves: and thus, when Christians meet together, they can help and comfort one another. Our blessed Saviour has given us every encouragement to meet together to worship in His name. He tells us "that when two or three are gathered together in His name, there is He in the midst of them." Encouraged by this promise, we address this prayer to Christ Himself, pleading His own promise, and begging of Him that it may be fulfilled to us. But if man, ignorant, erring, corrupt man, were left to pray according to his own wishes, he would ask many things that would ruin him if he obtained them. It was with a knowledge of this, that our Lord's

<sup>1</sup> Heb. x. 25.

disciples said to Him, "Lord, *teach* us to pray : " and the divine prayer which our Lord taught them, serves as a pattern of prayer for His people at all times : we are to pray that *God's* will may be done, not *ours*. It is in this spirit that the prayer of St. Chrysostom is written. We do not ask for such things as *we* might *suppose* would be good for us, but for such things as *God knows* to be best and " most expedient for us." To pray *thus* is to pray safely and profitably. Our blessed Lord will hear the prayers of those who pray in faith, and who are earnest in their desire to serve Him : He will make them partakers of His blessings, He will "grant their requests." But *their* requests are not for *worldly* goods, and wealth and power, but are always for such things as are most for their *spiritual* good : and God best knows what these are. Two things, however, the Christian may ask, and he does ask for these ; for he is required and encouraged to ask for them, and is told that whosoever asks in earnest for these things shall have them : the *one* is knowledge of divine truth : Grant us, O Lord, in this world, "knowledge of Thy truth." The *other* is, "in the world to come life everlasting : " and this great unspeakable blessing is, through divine mercy, the inheritance of every Christian who earnestly seeks for it. In truth, it is divine grace that leads us to *seek* : and he, who, by that grace is taught to seek, by the same mercy will *find*. We begin this prayer, indeed, by acknowledging that it is the Lord who hath "given us grace at this time to make our common supplications unto Him : "—and He who gives the heart to pray will hear the prayer.

We may observe, in this prayer, that we do not

plead, as in most of our prayers, *through the Son* ; the reason is, that we address it to Christ Himself, because it was He who told us that He would be in the midst of His people, when they met to worship Him. But, in praying to the Son, we are also at the same time praying to the Father ; for our Lord says, " I and my Father are one." But what a gracious encouragement is it to meet together to pray, when we know that Christ is with us ! What a call to *devout* prayer, when we know that we are in the very presence of our Lord Himself.

" Perhaps, (says Comber,) we are but few at common prayer ; but, since we come as His disciples, and in obedience to His precepts, to ask in His name alone, we are sure that Jesus is among us, and hears our prayers ; and then, such is His love to us, and power with God, that we doubt not to obtain them. And oh ! whom would it not move to lay aside all needless impediments, and to come to prayer, when we are sure to meet the Lord Jesus there !"

" THE GRACE OF OUR LORD JESUS CHRIST," &c.

Immediately after the prayer of St. Chrysostom, we have the short prayer which the Apostle Paul offered for the Christians at Corinth, and with which he concludes his second Epistle to them. This short prayer contains every thing which one Christian could desire to ask for another, or for himself. The greatest mercies and blessings of the Gospel are here expressed and asked for. The " grace of our Lord Jesus Christ :"—the " love of God :"—and the " fellowship of the Holy Ghost." If we have these, we have the means of everlasting life, and the prepara-

tion for it. Eternal life is the gift of God,—the free gift; but God bestows that gift only on those who are prepared for it; and He Himself fits and prepares His people for their eternal abode of happiness. But we are required to *seek* for His gifts and favours, if we would hope to obtain them; and we have every encouragement to “seek,” being assured that we shall “find.” In this prayer, we may observe that the order in which the Apostle addresses the three persons of the holy Trinity is different from the usual course; *here*, the Lord Jesus Christ is addressed *before* the Father: the order is of no great consequence as a *proof* of any doctrine; but it seems plainly to show that St. Paul knew that, in the divine nature of Christ, there was an equality with the Father,—or, as one of our creeds expresses it,—“equal to the Father, as touching His Godhead.”

But what do we pray for here?

1st. The “grace of our Lord Jesus Christ.” *Grace* means *favour*. Here, then, we ask for all those mercies and blessings and favours which Christ has purchased for us, by taking upon Himself the form of man; by coming down to us on this world, where He suffered all the miseries and torments which ungodly malice and bitter enmity could inflict; and then submitting to the most degrading and painful of deaths, that He might purchase life for *us*, and thus give salvation to all those who would “come unto Him.” In offering up this petition, then, we pray that we may be made partakers of those benefits,—that our sins may be pardoned through our Saviour’s sacrifice, and that we may,

through his bloodshedding, have them washed away.

2nd. We pray for the "love of God ;" that, having accepted us through the atonement made by Christ for us, He would no longer look upon us as enemies, but would receive us as reconciled to Him,—as His own dear children, and would bestow upon us a Father's love. God is the great Creator, the great Lord and Master of us all : but He is seen in a more endearing character by His own children. Those who have earnestly sought salvation by Christ,—who put their whole trust in Him,—whose sins are forgiven for the sake of the atonement made by their Saviour, and who have been moreover solemnly dedicated to Him by His own appointed sacrament of baptism,—are the children of God, and may address Him as a "Father : " they pray for the "love of God," and all the mercies and blessings,—all the protection and care which love, infinite love, can bestow. And those whom God loves can want nothing that is really good for them in this world : all their trials, all their afflictions, are sent by a Father who knows what is best for His own children ; and, though at times all things shall appear to be "against them," yet to them "God is love ;" and He will make all things work together for their good. And when all the trials of this world are over, they will be exalted to everlasting life. Nothing that is truly good, here or hereafter, will be wanting to those whom God loves, and who love Him.

3rd. We then ask for the "fellowship of the Holy Ghost,"—the communion of the Holy Ghost ; the

helps, the consolations, the sanctifying powers of the Holy Spirit. We cannot enter into eternal life, unless we are prepared for it. We must be fitted for the society of saints and angels, by having dispositions, and inclinations, and pursuits like theirs. And it is the Holy Ghost that thus prepares the minds of the children of God, to love those things which God loves. The exercises and employments in heaven are of a holy nature. They would be no delight to those whose nature is not holy. It is the Holy Spirit that sanctifies the heart,—that makes it holy. By his regenerating grace,—by his daily renewal of the soul,—by his consoling, strengthening, and sanctifying power, the Christian is fitted for his heavenly abode; and his appointed course on earth is such as to teach him that he has need, every day, to seek this Divine help, and that all his heavenly Father's dispensations are such as shall lead him constantly to seek this help, that he may become every day more and more prepared for the blessings which await the faithful in the kingdom of glory. V.

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### SHORT ARITHMETIC.

ARITHMETIC is now so well managed in our National Schools, that most young Cottagers will soon be well skilled in calculations. But, for those who are not so learned, a few short and easy methods of reckoning may be found very useful to be kept in mind. Such as the following.

As many *pence* as any single article costs, so many *shillings* will it cost per dozen. For instance, if a

book cost 5 *pence*, this will amount to 5 *shillings* a dozen. Sugar at 8*d.* a pound, is 8*s.* a *dozen* pound. Herrings at 2 *pence* each, would be 2 *shillings* a dozen. This is very plain and easy, because a dozen *pence* are one *shilling*.

Another short and useful maxim is, that as many pounds as corn brings per *load*, half so many *shillings* will be its price per bushel. For instance, if corn is 20*l.* a load, it will be 10*s.* a bushel. If it is 18*l.* a load, it will be 9*s.* a bushel, and so on. The reason of this is, that there are 40 bushels in a load, and if you divide the number of *shillings* which the load cost by 40, the quotient must always be half the number.

Most people are probably acquainted with the short method of multiplying by 10. It is merely adding a *nought* to the right hand of the sum multiplied. I have sometimes seen boys take a good deal of time to multiply a long row of figures by 10, whereas if they had just added a *nought* to the right hand, the sum would have been done at once. For instance, 475 multiplied by 10 is 4750, and so for any number. The reason of this is plain, because by adding a *nought* or *cipher* to the *right*, every figure gets put one more place to the *left*, and thereby gets a tenfold value, and thus is multiplied by 10.

To divide by 10, you have merely to cut off one figure from the right, and the sum is done ; whatever that figure is, there will be so many *over*.—Vol. ii. p. 462. V.



## INDECENT LANGUAGE.

THERE are many persons who seem to think, that if their actions are what is called correct and moral, they are at full liberty to indulge their tongues in any sort of licentious or indecent language. How very different is this from the decision of Scripture, which says, "By thy *words* thou shalt be judged." By. thy *words*, that is, as well as by thy *actions*. And a little reflection will convince us that this is right. The Gospel plan of salvation is, that through the sufferings of our blessed Saviour, a way to Heaven is open to us all. But all shall not enter. Why? —Is it because God hath decreed, that some shall be shut out?—No; it is because, though salvation is offered to us all, many refuse to accept of it, choosing the way of sin, rather than the way of repentance and obedience. A preparation of the heart, as well as of the conduct, is needful before we can be prepared to enter into heaven: because heaven is an abode of purity; its inhabitants are a holy people; and it is the "pure in heart who shall see God." How can that man be pure in *heart* who is impure in his *conversation*?—"Out of the abundance of the heart, the mouth speaketh;" and the *language of the lips* will therefore be an index of the *state of the mind*. Think, moreover, of the real harm done by indecent conversation. Wicked *words* generally lead to wicked *deeds*. But perhaps *you* may be able to stop short of what you call actual crime. But will those who hear you do the same? Think then of the crimes of which your dangerous



words may be the cause. And, when the words have once passed your lips, you cannot recall them ; the evil is done. You may unconsciously be the cause of such a mass of crime and misery, as would make your very bones to tremble if you could but see the whole extent of the mischief. Never then again indulge in that dreadful propensity. May God's mercy forgive you the past ; and may His grace guide you for the future. Unless you repent, and seek forgiveness through your Saviour's all-atoning merits, this sentence of God's law still stands against you : "For every idle word that men shall speak, they shall give account thereof at the day of judgment." Besides, as far as mere good manners go, a man would not be endured, in good society, who should in his conversation even approach to an indecent jest. In society less refined, the same delicacy is not observed ; and the profligacy and the misery to which this licentiousness leads, is something beyond all calculation.

The great Duke of Marlborough has left us an example well worthy to be imitated by all classes of people. We read that "he was a *faithful* husband as well as a *fond* one. No indecent word or allusion ever passed his lips ! and if any person uttered an obscenity before him, he resented it as a personal affront, and an act of public immorality."—Vol. ii. p. 468. V.



### HUNTING THE BEAR.

THE Laplanders begin to hunt the bear in the autumn, at the fall of the first snow, by which they track him to his den. When they have found his place of abode, a single man sets out attended by a dog, and armed with a strong pole pointed with iron. The dog assaults the bear as soon as he sees him; and the bear, rising upon his hind legs to seize the dog, is met by the Laplander, who kills him with his pointed pole. The Laplanders kill these bears for the sake of their skins, which are very valuable, and in which they have a great trade. Merchants from Torneau (which is a sea-port in Sweden, on the north of the Gulf of Bothnia) carry on a trade with the Laplanders, in skins of the different sorts of animals

which inhabit these northern regions, such as the bear, the rein-deer, the white fox, and the wild cat.—Vol. xiii. p. 60. V.

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### COTTAGERS' GARDENS.

WE are always glad to turn our thoughts to any subject which may be useful to our Cottage readers. A small field, a cow, a pig, or a garden, may be the means of greatly improving the condition of a labouring man. There are, however, risks in all these things; and sometimes, perhaps, they may have done harm instead of good: but, generally speaking, if a man be prudent and thoughtful, and gets together a little stock of money before he makes any serious venture, and does not attempt any thing beyond his means, he will find out a way of supporting himself and his family in a very creditable and comfortable manner. In a garden there is little or no risk; and, when a man once grows fond of his garden, he need not go from home to seek for pastime in idle and expensive company. I wish every labourer had a piece of garden ground! It gives a man something of the satisfaction belonging to *possession*; it affords a cheerful employment for his leisure hours, and is very good and profitable for his family. Several gentlemen, who have wished well to the poor, have let them a piece of ground, divided into small portions for gardens. This might be done in almost every parish. Wherever it has been done, a great deal of good has been the consequence. A man who grows

his own vegetables and fruit, will be above going to the parish for help, and will, indeed, be able to do without it. And, then, who that knew the pleasure, and delight, and healthy exercise, and profit of a garden, would go and waste his time and spend his money, and shut himself up in a close smoky ale-house, and so bring himself and his family to rags, and get himself besides into all sorts of disputes and troubles? In one of my late visits into different parts of the country, I was very glad to observe so many pieces of land divided into small portions, and cultivated by labourers. I saw a great deal of this in Leicestershire, and Nottinghamshire, and Northamptonshire. In some places, a waste slip was taken from the road side, and divided into pieces of a few perches. I saw several such at Barton, in Nottinghamshire. A friend there told me, that a great deal of good had been done by means of these gardens. The worthy rector of Finedon, in Northamptonshire, has divided a large field into portions of garden ground, and let them out to the poor. We have already mentioned Mr. Raikes, of Burnham, and could mention many others. The experiment, in all cases, seems to succeed.

In the above instances, *rent* is regularly paid. The poor can afford to pay for these small portions, as much rent as any farmer would: so that nobody need be a loser by this plan. We know that it is productive of some trouble to the landlord; but who would mind trouble if he could do any good by it? The landlord should pay all the rates, taxes, tithes, &c. and charge such a rent as will cover these expenses. A gentleman who has no land of his own, might hire

a piece, and let it out in portions for cottage cultivation. The advantage of cottage gardening is now pretty generally acknowledged. The bishop of Durham has long been a promoter of this, and similar plans for bettering the condition of the poor. The bishop of Chester is earnest in the same cause. Lord Winchelsea's exertions are well known; and those of a hundred other noblemen and gentlemen that we could mention. A hearty and general exertion throughout all the country to promote industry, and encourage sobriety and good conduct, would prevent half the evils under which the labouring poor are suffering. We are speaking chiefly of the agricultural poor. They are generally ready to receive such kindness with thankfulness, and to profit by it. As to the manufacturing poor, we may have a word with them some other day; there is a great deal that is good among some of them, but there is a great deal which wants mending: but speaking of the agricultural poor—generally speaking,—they have conducted themselves uncommonly well, in very trying circumstances<sup>1</sup>.—[Vol. ii. p. 517.] V.

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### ON SHAVING.

THIS is not the first time that an "Essay on Shaving" has been written.—Nay, so dignified have some persons considered the subject, that Mr. Packwood, the prince of Razor-Grinders, is said to have *kept a Poet*

<sup>1</sup> Written in the year 1822.

for the express purpose of singing the praises of *easy shaving*. As, however, he never offered that post to *us*, we must be contented with mere prosing on a subject which, we confess, we consider as no unimportant one.

To begin then, I would advise every apprentice, shopman, and servant, (who has a beard,) to shave himself the first thing in a morning. It is soon done, if the tackle is good, and the workman handy. If this be neglected in the morning, it is often left undone during the whole day ; and, if a man be *once* seen rough and unshaven, it will of course be thought that he is *often* so, and he will be reckoned a slovenly, dirty fellow. And this character is very much against either a tradesman or a servant. A man should be neat, for the sake of his own comfort ; but if this is not a sufficient inducement, a tradesman should consider the respect which he owes to his customers, and a servant that which he owes to his master,—and he has no business to wear a dirty and slovenly appearance. Let a man then shave himself in a morning ; the operation is at that time the easiest : let him keep his tackle all bright and clean, and ready for use ; let him have a small piece of *wash leather* always at hand to wipe his razor upon, which will save the time which is lost in looking for a piece of paper, and will be much better for the razor. Do not lose time by waiting for hot water. Cold is better after you once get accustomed to it. Hot water makes the face delicate and tender, the very cause why shaving is a painful operation. Take a bason of water, and wash your face well with your left hand : and after having thus softened the beard, rub your soap upon it with

your right hand ; then work this well in with water in your left hand. This does quite as well as a brush, and saves a great deal of time and needless trouble. But if you like to use the brush, you may wet it, and work it on the face after the above process. A box is of no use at all. But some of my readers will think me very stupid for writing about shaving,—especially my female cottagers. I cannot help it. I am not writing to *them* now. I have often spoken to them before, and I may again, but it shall not be about shaving ; and if this article should be abused, it will only share the fate of almost every other article in my book,—and I shall then know that it is *sure* to be *praised* likewise : for if some friend is at any time so good as to make an objection to any particular article, I regularly expect half a dozen letters to inform me that *that* article is the very best in my book.

But to return to our *shaving*. There are many persons who have never learned the art of shaving *themselves*. A very great defect, indeed, in their education ! And this brings me to the point at which I have been aiming ; that is, to recommend to every Cottager the art of removing his own beard ; and I now believe that my readers will begin to see that I had a meaning when I chose to write to them an “ Essay on Shaving.” The general ignorance of this art often induces some one person in a parish to exalt himself to the dignified office of the *Village Shaver*. I do not mean a man regularly brought up to the art, but a self-appointed shaver, who, for a penny a-piece, does for his bearded neighbours, what every one might just as easily do for himself. This Shaver, not

wishing wholly to rely for his support on this art, is often the landlord of the Alehouse besides ; and though he promises to *shave for a penny*, he does not include the pint or the pot of beer which the poor shaved man is tempted to drink when he comes to the house to part with his beard. But, even if the landlord himself is not the shaver, the business is generally carried on at *his house*, and the time chosen is generally the *Sunday Morning*. Thus the alehouse is filled early on the sabbath day, and here the nasty custom of *drinking in a morning* is often learned ; and I have known some men even go into church in so muddled a state, that they were unable to get any good there,—and, indeed, were not desirous of any ; and many more persons are induced to stay away from church altogether.

But some men go to be shaved because they have no razor, and they cannot afford to buy one. Just let them calculate the pennies they pay on the Sunday morning for shaving, and the price of the ale, and the temptation that a man, who *must* go *once* a week to the alehouse, has to go *oftener*, and you will find this said penny shaving cost you as much money as would buy up half the razors in the cutler's shop. Learn then to shave *yourselves*.—[Vol. ii. p. 559.]



## A SHORT HISTORY OF ENGLAND.

## No. I.

GREAT BRITAIN, which is now the first country in the world, was in former days inhabited by wild and ignorant savages. By "Britain," we mean England, Scotland, and Wales, which, together, form one little island; for little, indeed, it is, when compared to other countries, as may be easily seen by looking at it on a map. It is our arts, and our trade, and our manufactures, and our agriculture, and our knowledge, and, we hope, our religion,—so much better than all knowledge,—which makes this nation looked up to by the rest of the world. But formerly, as we have said, this country was inhabited by savages;—and with these savages we must begin our little history.

These early inhabitants all lived in cottages thatched with straw, and they fed large herds of cattle; they lived mostly on milk, and the flesh of animals which they caught in hunting. They had no clothes but the skins of beasts; their arms and legs were left naked, and were commonly painted blue, with the figures of different kinds of birds and animals.

As to government, they had scarcely any; but yet,—as nothing can be done without some principal per-

son to have the management,—when they were any of them in danger of attack from their neighbours, they appointed a chief to lead them on ; and this was found so useful and necessary, that they, by degrees, formed themselves into separate tribes, with each a ruler at its head. When they went to war, they fought chiefly on foot ; but they had also chariots to fight in ; and these were armed with scythes, fastened to the axle-trees and other parts, which caused death and destruction wherever they went.

The religion of the Britons was managed by a set of men called *Druids*. This, however, did not deserve the name of religion, for it was nothing else but a foolish and wicked superstition. This, it is true, was long before Christ came into the world, and the natives had then had no true religion taught them. The Druids were their priests and their teachers, and they had the whole command both over the minds and bodies of the people. They punished in the most dreadful manner all who did not follow their strange rules : they practised horrible cruelties towards the people, sometimes tying a great many of them together in large wicker baskets, and then setting fire to them all at once. These Druids lived in woods, and caves, and hollow oak-trees, and fed on any thing that they could find growing wild. These were the teachers !—and what could be expected, but that the people should continue to be a race of ignorant and barbarous savages ?

#### QUESTIONS.

As I think it a very bad plan for boys, or girls, or

any body else, to read things one week and to forget them the next, I mean to try my young readers in that little portion of English history, which they have just been reading. I do not mean to give the answers: for they will be able to answer all the questions themselves, if they remember what they have read; and if they do not remember, I would advise them to read it over again.

1. By what sort of persons was Great Britain first inhabited?

2. What countries do we mean when we speak of Great Britain?

3. In what sort of houses did the early inhabitants of Britain live?

4. What did they chiefly live on?

5. What sort of clothing did they wear?

6. How did they endeavour to ornament their bodies?

7. What sort of government had they?

8. In what manner did they fight when they went to war?

9. What was their religion?

10. Who were the Druids?

If my young readers can answer these questions well, they may then very properly go on to read some further account of the history of England, with which I intend to supply them. And, indeed, whatever book they are reading, it is an excellent plan to try to make questions out of it, and to see whether they can answer them, that the subjects which they are reading about may be firmly fixed in their minds.

## No. II.

IN my short history, No. I., I said that Britain was an "island<sup>1</sup>." Now France is on the "Continent," and lies to the south of England, and is divided from us by that sea which is called the British Channel; and the passage across is not a great many miles; perhaps about twenty at the nearest points. The French people in former days were called Gauls. A great Roman Emperor, Julius Cæsar, who was seeking to conquer all the world, had taken possession of the country of the Gauls; and when he had done this he sent over an army to invade Britain. He landed his forces near Deal, in Kent, and, after some hard fighting with the natives, he got possession of a part of the country. The Britons were brave people, even in those days; but with their ignorance of the art of war, and with their naked bodies, they could not expect to do much against such experienced soldiers as the Romans were, and whose bodies were covered with steel armour, and who knew how to throw their darts and spears with wonderful skill. This invasion of England happened a short time before the birth of our Saviour. The Romans by degrees got possession of the greater part of the island, and kept possession of it about four hundred years.

After the Romans, came the Saxons, a people from Germany. They divided the country into seven different kingdoms, which were called the Saxon Heptarchy. Things continued in this state for about four hundred years more; and then Egbert, the

<sup>1</sup> An "Island" is land surrounded by water. "A Continent" is land *not* surrounded by water.

king of the West Saxons, united all the seven together.

During the reigns of the Saxon kings, the Danes kept making constant attempts to get possession of England ; and a great many bloody battles were fought between them and the English ; but at length these Danes got possession, and they retained it for a time, but not without a great deal of fighting and disputing with the Saxons. When, however, Harold was king, an attack was made on the kingdom from another quarter. William, Duke of Normandy<sup>1</sup>, came over with an army ; he fought against Harold, and beat him in the battle of Hastings<sup>2</sup>. This is the great king who was called William the Conqueror. This conquest was in the year 1066.

The Christian Religion was brought into England about the early time of the Saxon kings ;—little or none remaining of what had been taught there in earlier times.

How thankful ought we to be for so great a blessing, and how anxious ought we to be, to be partakers of all the great privileges which this religion affords us ; and how diligently ought we to strive to have our tempers and our conduct guided and governed by its heavenly rules ! How thankful ought we to be that we have churches to go to, and how desirous we ought to be, to be constant in our attendance, and how anxious to join in the service with earnest and sincere devotion, that we may obtain that help which is promised to those who earnestly seek for it, and thus be enabled to live according to the rules of that holy religion which we profess !

<sup>1</sup> A province in France.

<sup>2</sup> In Sussex.

## QUESTIONS.

1. Is Britain an island or a continent ?
2. Where is France situated ?
3. What was the ancient name of France ?
4. What is that sea called which separates England from France ?
5. What Roman Emperor conquered France ?
6. Did he come to England ?
7. Where did he land ?
8. At what time did this invasion happen ?
9. How long did the Romans continue in England ?
10. Who possessed England after the Romans ?
11. How long did they continue in possession ?
12. Into how many kingdoms did they divide the country ?
13. What were these called ?
14. Who united these kingdoms together ?
15. Who invaded England in the time of the Saxons ?
16. Who came after the Danes ?
17. In what year, and in whose reign, did William the Conqueror take possession of the crown of England ?
18. About what time was the Christian religion brought into England ?

## No. III.

I HAVE said that the Romans, and then the Saxons, and then the Danes, had possession of England ; and that William the Conqueror came over from France, and beat King Harold, at the battle of Hastings. We must remember that this was in the year 1066.

After conquering Harold, William immediately

marched to London, and was crowned at Westminster. He was received willingly by the people, and he tried to make them think that they had *chosen* him for their king; but, in truth, it was by force that he got possession of the kingdom. William was fierce and tyrannical; and instead of reigning in the mild and gentle way that our kings and queens do now, he took away a great deal of the property of the English, to give it to the officers and soldiers that came with him from Normandy; and thus his poor English subjects were reduced to great distress.

These were unhappy times to live in. Instead of being governed by just and equal laws, as we are now, the king did every thing exactly as he pleased; and William, being of a cruel disposition, did many things which brought great distress on the people. There were many quarrels between the English subjects and the Normans whom William had brought over with him; and the king generally took the side of the Normans, and cruelly oppressed the English; and this made the English still more angry, both with their king, and with his Norman followers.

And this again increased the violence of the king; so that there were perpetual quarrels between him and his people; he was constantly punishing, and they were constantly rebelling. It is said, that, on one occasion, when his subjects in the north of England, had offended him, he ordered the whole county of Northumberland to be laid waste, and the people to be turned out of doors, and their houses to be burned to the ground.

William was very unhappy, too, in his family. He had three sons living, Robert, William, and Henry. Robert was a youth of a violent temper, and he and

his brothers often had quarrels. One day, when they were all playing together, the two younger ones threw some water over Robert; and he was in such a passion at this, that he seemed ready to kill his brothers; and he would have done them a mischief, if the old king had not heard the disturbance, and come into the room.

After this, Robert rebelled against his father, and was once very near killing him in battle, with his own hand, not knowing him to be the king. In those days, soldiers fought in armour, being covered from head to foot with a coat of steel, so that you could not tell one person from another. The king and his son fought together for a long time; and when Robert had almost overpowered the king, and would soon have put him to death, the helmet fell from the king's head, and Robert then saw that it was his father. Robert then fell on his knees, and craved pardon, and promised to behave better for the time to come. The king was, however, violently angry with him: but after a time they became better friends.

From the dreadful effects which Robert's anger had nearly produced, we may see the necessity of governing our passions. Robert's rage might have destroyed both his brothers and his father.

We are told, too, that William was a great lover of hunting; and, that he might have a forest to hunt in, he destroyed all the villages of Hampshire for thirty miles round. In those days, if any body killed a deer, or a boar, or a hare, he was punished with the loss of his eyes; and the lives of those animals were more regarded than the life of a man.

William the First died in France, by an accident.



His horse stepped into some hot ashes, and became so violent, that he injured the king so severely as to cause his death. This was in the year 1087. His eldest son, Robert, became Duke of Normandy ; and his second son, William, became King of England.

#### QUESTIONS.

1. Where did William the Conqueror fight the battle that won for him the crown of England ?
2. Where was William crowned ?
3. Was William of a fierce or of a gentle temper ?
4. What was the cause of many quarrels among the subjects of William ?
5. What cruel act did William command to be done in the north of England ?
6. Was William happy in his family ?
7. How many sons had he ?
8. How did they behave to one another ?
9. What serious consequences had nearly arisen from Robert's violent temper ?
10. In what sort of dress did people generally go to battle in those days ?
11. What kind of field-sport was the king particularly fond of ?
12. How were people then punished who destroyed the king's game ?
13. In what year did William the First die ?
14. What was the cause of his death ?
15. Who was king of England after him ?

#### No. IV.

**WILLIAM** the Second was King of England after the death of his father. He was called William Rufus,

because he had red hair ; *rufus* being Latin for *red*. Robert, the eldest son of the Conqueror, ought to have been King of England, instead of William, who was the second son ; but Robert's ill-behaviour had offended his father, and for that reason he was punished by the loss of this kingdom. Rufus, however, was no better, but he had the art of concealing his faults ;—which Robert had not.

It was in the reign of William the Second that *Crusades* first began to be thought of. These crusades are what we sometimes call the "holy wars." The country where the Jews formerly lived, and where our Saviour dwelt whilst on earth, had now got into the hands of the enemies of the Christian religion ; and this was a cause of deep sorrow to the faithful Christians of those days, who felt a great reverence for that holy land, which had been once trodden by our Lord and Saviour :—especially as these enemies of the Cross greatly harassed the Christians. There was, in France, a man called Peter the Hermit, who had gone on a pilgrimage to Jerusalem : and he was so grieved at what he saw there, that he went about all Europe, exhorting kings and warriors to come forth in the glorious cause of driving the Pagans from the Holy Land. People of all ranks seemed ready to listen to him ; and Robert was so anxious to join the crusade, that he cared nothing about England, and therefore left his brother in quiet possession. We cannot help believing that these warriors must have been sincere in their zeal for Christianity ; but they did not show it in the right way ; for the peaceful religion of Christ does not require the help of force and violence to give it success.

William the Second was, like his father, a great lover of hunting; and, as he was one day taking his favourite diversion in the New Forest, he was accidentally shot by an arrow from the bow of Sir Walter Tyrrel, a French gentleman, who attended him, and who had aimed at a stag; but his arrow glanced from a tree, and pierced the king to the heart. This happened in the year 1100. Nobody had any regard for William, and his body was laid across a horse and carried to Winchester, and buried without any kind of respect. He was a cruel king, and did not care how much he enslaved and persecuted his subjects.

## QUESTIONS.

1. Who was King of England after William the Conqueror?
2. What was he called?
3. How did he get this name?
4. Who ought to have been King of England?
5. Why was he not?
6. Was William the Second a good man?
7. What do you mean by the Crusades?
8. Who was particularly active in preaching on the duty of joining the Crusades?
9. Was the plan of the Crusades a proper method of promoting Christianity?
10. What sort of field-sport was this William particularly fond of?
11. Of what did he die?
12. In what year?
13. In what place?

## No. V.

AFTER the death of William the Second, in the year 1100, his next brother, Henry, became king. Robert, the eldest son of William the Conqueror, ought to have been king, but he was then at Jerusalem, engaged in the holy wars, and therefore the younger brother took possession of the throne. There have been no less than eight kings of England of the name of Henry ; but the one that we are now speaking of was Henry the First.

When Robert, the king's eldest brother, returned from the holy wars, he wished to be King of England, but Henry persuaded him to be contented with his dukedom of Normandy, and gave him a sum of money to persuade him to give up his pretensions to England. Robert agreed to this ; and it was well for England that he did, for he was unfit to govern any country. He managed Normandy so ill, that things were soon in a terrible state, and the people became discontented and rebellious. They sent over to England to beg that Henry would come to them, and endeavour to set their affairs in order. He accordingly went with a large army, made war against his brother, took him prisoner, and shut him up for life in Cardiff Castle, in Glamorganshire <sup>1</sup>.

Thus Henry got possession of Normandy as well as of England, and he began to think himself the happiest as well as the greatest of kings. He had a son of about eighteen years of age, a very fine promising young man ; and he had a daughter likewise ;

<sup>1</sup> In Wales.

so that he fancied he could see his family reigning, after his death, in great power and splendour ; and every thing about him seemed to be prosperous and flourishing. But how little do any of us know to what trials we may be called ! The king was very anxious to keep Normandy in possession of his family, and he therefore went over to France to have his son acknowledged as heir to the dukedom. When this ceremony was over, the king returned to England, but the young prince stayed behind, a little longer, to indulge with his companions in feasting and drinking. There is always danger in this ; and so it proved to the young prince. The sailors, from having drunk too much, were not able to manage the ship, and she was dashed to pieces on a rock ; the prince and his sister, and the rest of the passengers, attempted to save their lives by jumping into a boat, but they overloaded the boat, and it sunk, and all the people were drowned. It is said that 140 young noblemen went to the bottom of the sea together : one man, by clinging to the mast of the ship, escaped with his life, and was taken up by some fishermen the next morning.

The king kept expecting, for three days, to hear some tidings of his son ; but when he was told that he was drowned, he seemed quite overcome with distress ; and it is said, that he was never seen to smile afterwards.

He died in the sixty-seventh year of his age, and in the thirty-fifth of his reign, in the year 1135.

## QUESTIONS.

1. In what year did Henry the First come to the throne ?

2. Whose son was Henry the First ?

3. Had he an elder brother ?

4. What was this elder brother's name ?

5. Which ought to have been king ?

6. Where was he at the time of William the Second's death ?

7. How many kings of England have there been of the name of Henry ?

8. When the elder brother returned from the holy wars, how did Henry the First prevail upon him to give up his claim to the crown of England ?

9. What government did his elder brother possess ?

10. How did he lose it ?

11. What became of him ?

12. Where is Cardiff Castle ?

13. Where is Glamorganshire ?

14. Had Henry the First any children ?

15. What grievous affliction happened to Henry ?

16. How did he bear his loss ?

17. How many English noblemen were lost with the king's son ?

18. In what year did Henry die ?

19. How long had he reigned ?

20. What age was he when he died ?

## No. VI.

## STEPHEN.

HENRY the First, we have said, died in the year 1135. His only son, as we have seen, was drowned ; but he had one daughter named Matilda ; and before he died, he had ordered that this daughter should be Queen of England : and the lords, and the bishops, and all the people accepted Matilda for their queen, and took an oath to be faithful and obedient to her. But there was a cousin of Matilda's, whose name was Stephen<sup>1</sup>, who was a great soldier, very brave, and very wicked ; and although he had sworn, like all the rest, to have Matilda for queen, no sooner was the old king dead, than Stephen, wickedly breaking his oath, collected an army, and proclaimed himself king. Then there began long and bloody wars ; for most of the lords, bishops, and people remembered the oath they had taken, and were true to Matilda, and so an army was raised for her, which fought with the army of Stephen : and sometimes Matilda's army won the battle, and sometimes Stephen's. But, at last, Stephen succeeded in driving Matilda out of England, and in getting possession of the kingdom ; but this did not last long, for Stephen was a very unjust king, and oppressed the people ; and they all rose against him, and invited Matilda to come back to England, and to bring her little son, who was called Henry, after the old king his grandfather.

So she and little Henry came to England, and a great army was raised for them ; and it fought

<sup>1</sup> Stephen was the son of Adela, the late king's sister.

Stephen's army several times, and at last took Stephen himself prisoner, and he was thrown into a prison, where he was kept a whole year, and during that time Matilda was Queen of England. But, Stephen getting out of prison, the wars began again, and there was a dreadful number of people killed, and many a poor father and mother lost their children in the bloody battles on both sides. So you see what sad misfortunes were occasioned by Stephen's wickedness in breaking his promise : but you shall hear how Stephen himself, by the justice of Heaven, suffered the same misfortunes that he caused to others. He possessed, indeed, the throne for the rest of his life, but his chief object was that his own son Eustace should be king of England after him, and this was the chief reason of his wicked conduct ; but, as if to punish him for his crime, just as he had again got quiet possession of his kingdom, this very son Eustace died. And Stephen himself died soon after ; and then young Henry became king, to the great joy of all the nation. Stephen died in the year 1154<sup>1</sup>.

## QUESTIONS.

1. In what year did Henry the First die ?
2. Did he leave any children ?
3. How many ?
4. Who ought to have had the crown ?
5. Whom did the people accept for their sovereign ?
6. Who opposed Matilda's claim ?
7. What relation was Stephen to Matilda ?

<sup>1</sup> This account of Stephen's reign is taken from Mr. Croker's "Stories for Children."



8. Whose son was he ?
9. What was his character ?
10. Were any battles fought in consequence of Stephen's claim ?
11. Did Stephen succeed in his opposition ?
12. Did he possess the throne in peace ?
13. Did Matilda ever again get possession of the kingdom ?
14. Where was Stephen during the time that Matilda was in power ?
15. Did he escape from prison ?
16. Were there any more wars ?
17. Did Stephen again get possession of the kingdom ?
18. What calamity happened to Stephen ?
19. In what year did Stephen die ?
20. Who was king after him ?

## No. VII.

### HENRY II.

HENRY the Second came to the throne on the death of Stephen, in the year 1154. He began his reign in such a manner as to give great satisfaction to his subjects. He took pains to get rid of the foreign soldiers which Stephen had employed in his armies, and he did all he could to encourage his English subjects. He, however, soon got into great difficulties, from the pride of a person whom he had raised to great power, and who now used this power to harass and torment him. This man was the celebrated Thomas à Becket, who rose from a low station till he became Archbishop of Canterbury. He was a man who lived in all the strictest observances of

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what he called religion : wearing sackcloth next his skin, eating the coarsest food, and drinking nothing but water made disagreeable by a mixture of bitter herbs. It is said, too, that he every day on his knees washed the feet of thirteen beggars. But it is not the appearance of humility that will keep down the pride of man's heart. Becket was constantly endeavouring to raise the power of himself and the clergy, and to lower that of the king ; and his vexatious opposition and perpetual encroachments were such a torment to the king, that one day, in a great passion, he said, " he wished he were well rid of Becket." Now, in the days we are writing about, if a king were wicked enough to express such a wish, there were always some of his dependents at hand ready to gratify his desires ; and, accordingly, four of the king's attendants set off to Canterbury, and cruelly murdered Becket whilst he was kneeling at the altar at his prayers. When the king, however, heard what was done, he became very miserable ; for his conscience tormented him with the thoughts of this cruel murder. In those days of ignorance, people thought that they could make amends for their crimes by some penance or punishment, with which they tormented their bodies. Accordingly the king went down to Canterbury to do penance at the tomb of Saint Thomas à Becket. When he got within sight of the church, he alighted from his horse, and walked barefoot to the town, and then proceeded to the tomb. These sort of pilgrimages were formerly very common ; and many thousands of people, after the example of the king, offered their worship at the tomb of Becket, so that the stone pavement

was worn away by their knees ; as may be seen in the cathedral of Canterbury at this very day.

It was in Henry the Second's reign that the English took possession of Ireland, and it has belonged to us ever since.

In the reign of this king, lived Rosamond Clifford, commonly called Fair Rosamond. The king loved this Rosamond better than he loved his queen, and he made a labyrinth, (that is, a sort of winding passage) in a bower in Woodstock park, in Oxfordshire ; and in this the lady used to live. However the queen found her out, and reached her concealed abode by means of a clew of thread. She took with her a dagger and a bowl of poison, and she forced Rosamond to swallow the poison, threatening to stab her with the dagger in case she refused : and thus the cruel queen put an end to the beautiful Rosamond. It is true that Rosamond had acted very wickedly ; but this cannot in the least excuse the barbarity of the queen.

King Henry's children treated him very ill. They all rebelled against him, and made his latter days very unhappy. Nothing gave him any pleasure ; and he went down to his grave in sorrow. What wickedness can be greater than for children to bring misery on their parents by their bad behaviour ? Henry died in the year 1189, the fifty-eighth year of his age, and the thirty-fifth of his reign.

#### QUESTIONS.

1. In what year did Henry the Second come to the throne ?
2. Did he please the people in the beginning of his reign ?

3. By doing what ?
4. What person caused great trouble to the king ?
5. To what station in the church did Thomas à Becket rise ?
6. What were his habits ?
7. How did the king get rid of Becket ?
8. How did the king conduct himself after the death of Becket ?
9. Is there any proof now at Canterbury that vast numbers of persons went to worship at the tomb of Thomas à Becket ?
10. What country was conquered, and added to the kingdom of England, in the reign of Henry the Second ?
11. Relate the history of Fair Rosamond.
12. What was a great grief to king Henry at the latter end of his life, and hastened his death ?
13. In what year did Henry the Second die ?
14. In what year of his age ?
15. In what year of his reign ?

## No. VIII.

## RICHARD I.

HENRY the Second, as we have seen, died in the year 1189, and his son Richard then became King in his stead. This Richard was called *Richard Cœur de Lion*, which means Richard the *Lion-hearted* ; and he was called so because he was so bold and powerful a soldier. His wars were chiefly carried on against the infidels in the Holy Land. These wars, as we have already said, were called the *Crusades*, and sometimes the *Holy Wars*. Richard went to the Holy Land with Philip king of France ; and their

two armies together amounted to a hundred thousand men ; and when the King of France was obliged to go home on account of his bad health, he left ten thousand of his men under the command of Richard. King Richard was successful in every battle which he fought against the infidel Saracens, but still his army became in time so wasted by famine and fatigue, that, notwithstanding his victories, he was obliged to return home. A truce<sup>1</sup> was, however, agreed on for three years, on terms favourable to the Christians.

As king Richard was returning home, he took the road through Germany, dressed like a pilgrim. He was however seized and taken prisoner. The English for a long time did not know where the king was ; and his place of confinement was at length found out in a very curious manner. A poor French musician in the streets was playing a tune on his harp, which he knew the King of England was particularly fond of. The king heard it from his prison, and answered from within by playing the same tune on his harp, and thus the musician guessed that it must be King Richard. When this was known to the English, they very gladly paid a large sum of money for his deliverance.

During the King's absence, the affairs of the kingdom had been managed by his brother John, who was of a very wicked and cruel disposition, and had been long trying all he could to have the King kept in prison, that he himself might reign in his stead.

Richard was shot by an arrow as he was besieging a castle in France. The wound was badly treated,

<sup>1</sup> A *truce* means a rest from war for a certain time.

and it therefore mortified, and brought on the death of the King. Richard is said to have ordered the archer who shot him, and who had been taken prisoner, to be brought into his presence before he died. This was accordingly done, and the King generously forgave him, and ordered him to be set at liberty.

Richard died without children, in the year 1199, in the tenth year of his reign.

## QUESTIONS.

1. In what year did Richard I. come to the throne ?
2. By what name was he known ?
3. Why was he so called ?
4. Where did he principally carry on his wars ?
5. What king went with Richard to the Holy Land ?
6. How many soldiers did they muster together ?
7. Did the king of France continue long in the Holy Land ?
8. Why not ?
9. Was Richard successful in his war against the Infidels ?
10. What happened to Richard on his way home ?
11. How was his place of confinement found out ?
12. Who managed the affairs of the kingdom during the king's absence ?
13. What was the cause of Richard's death ?
14. How did the king behave towards the person who shot him ?
15. Did Richard leave any children ?
16. In what year did he die ?
17. In what year of his reign ?

## No. IX.



KING JOHN.

AFTER the death of Richard the First, without children, his brother John became king. He was not, however, the rightful king ; for King Richard had a brother, whose name was Geoffrey, who was older than John, and to whom the crown would naturally have come ; but this Geoffrey was now dead. He left, however, a son, whose name was Arthur, and this little boy, who was now twelve years of age, ought properly to have been king of England. John knew this, and being a very wicked and cruel man, he conceived the dreadful thought of murdering this poor helpless child. He had him shut up in a prison, and he sent some bloody-minded ruffians to murder him. It is said that Arthur was such a sweet and gentle little creature, that even these cruel murderers could not find it in their hearts to kill him. One of

them, however, put out his eyes, and whilst this man was gone out of the room, the poor little boy was in such a dreadful fright that he leaped out of the window, and was dashed to pieces. Some say that this account is not true, but that King John killed little Arthur with his own hand.

We may be sure that such wickedness could not prosper. King John had a very miserable reign, and was constantly quarrelling and fighting with his own lords and great people, who could not bear to submit to his tyranny. In those days, the great lords or barons, as they were called, could bring out a number of their own tenants and dependents to fight for them ; and, in this way, they were a great terror to the king. These barons joined their forces together, and compelled the king to sign what is called the **MAGNA CHARTA**, or Great Charter, which prevented the king from acting in any tyrannical way that he thought proper, and bound him by such laws as were good both for himself and the people. This charter was signed at Runimede, a field between Staines and Windsor, and is therefore sometimes called the Charter of Runimede. Still, however, the king and the barons continued their quarrels ; and the barons sent to the king of France, to beg that he would come and help them in fighting against their king.

Soon after this, however, King John died. He was proceeding with his army from Lynn, in Norfolk, towards Lincolnshire, along the sea-coast. He was not aware that the tide, at high water, would overflow the road along which they were marching, but this was indeed so, and thus he lost all his baggage and treasures. This vexed him so much, that it



brought on a fever, of which he soon afterwards died, at Newark. This was in the year 1216, and in the eighteenth of his reign.

#### QUESTIONS.

1. Did Richard the First leave any children ?
2. What relation was King John to King Richard ?
3. Ought John to have been king ?
4. Who then ?
5. What cruel act did John do ?
6. Did John prosper after this cruelty ?
7. With whom was this king perpetually quarrelling ?
8. What paper did the barons compel the king to sign ?
9. Where was this signed ?
10. Did the signing the Great Charter put an end to the quarrels between the king and the barons ?
11. Where did King John die ?
12. What was the cause of his death ?
13. How long did he reign ?

#### No. X.

#### HENRY III.

KING JOHN had got the nation into great trouble by his very bad management, so that the king of France had, for a long time, power enough to prevent Henry, the king's son, from being crowned. Prince Henry, however, was supported by many powerful friends, and, by their means, after a great deal of difficulty, he got possession of the kingdom. This king seemed to begin well, and he confirmed the

charter of liberties which his father had given to the people. He was not, however, able to govern the kingdom in such troublesome times. He wished to be a good king, but his mind was not great and powerful enough for the difficulties which he had to encounter.

There was a rich nobleman in those days, called Simon Montford, earl of Leicester: he was an ambitious and discontented man, and he raised an army for the rebellious purpose of fighting against the king. In one battle he took both the king and his son prisoners. This son was named Edward, and he was a very bold and spirited youth; and we are told of a curious method that he contrived of escaping out of the hands of the earl of Leicester. He was not constantly shut up in prison; but whenever he went out, he was attended by several guards to prevent him from escaping. One day, when he was riding out with these attendants, he proposed that they should ride races together, and said that he would stand still and judge who won the race. When they had raced till they had tired all their horses, the young prince galloped away on his fresh horse, and left them all in the lurch, knowing that their horses were all too tired to follow him.

Young Edward then raised an army to oppose the earl of Leicester, and with the desire of setting the king his father at liberty. A bloody battle was fought, and Leicester was killed. The earl had put the old king, his prisoner, in the front of his army, that he might be killed by the soldiers in the prince's army; for, as he was concealed by his armour, nobody could be expected to know who he was. He

was indeed wounded by one of the prince's soldiers, and would have been killed, but he had just time to



cry out that he was "the King." The young prince immediately knew the voice of his father, and rode up<sup>1</sup> instantly to him and took him to his own tent, and had his wound dressed, and was very thankful that he was the means of delivering his father from prison, and rescuing him from death. The king lived for many years after this. He did not indeed die till the year 1272, having reigned for 56 years, the longest of any of the English kings, except good George the Third.

#### QUESTIONS.

1. Who became king of England after John?
2. What foreign king had then great power in England?

<sup>1</sup> See the Picture.

3. Did Henry immediately take possession of the kingdom ?
4. After he was crowned, did he begin his reign well ?
5. What was his character ?
6. What great baron rebelled against him ?
7. Was this baron successful ?
8. Whom did he take prisoners ?
9. How did the young prince escape ?
10. How was the king delivered ?
11. How long did Henry III. reign ?
12. In what year did he die ?
13. Did any king of England reign longer than Henry the Third ?
14. Who ?

## No. XI.



EDWARD I.

AFTER the death of Henry the Third, his son, Edward the First, became king. Young Edward had

been for some years, during his father's lifetime, in the Holy Land, fighting against the infidels. In this war, we read that he was wounded by a treacherous assassin with a poisoned arrow, and that his affectionate wife, queen Eleanor, sucked the poison out of the wound, and thus saved his life. Edward was returning home from the Holy Land, when he heard of the king's death. After he got to England, he was crowned king, and all the people were greatly pleased at having this bold young man, and his excellent queen, to reign over them. Edward tried to make the nation flourishing and great; and for this purpose, he granted the people many privileges: and he made war against the Welsh, with the intention of adding Wales to his dominions. But this was not easy, for the Welsh were a brave and hardy people, and too fond of their country to give it up to the king of England. They were encouraged, too, by their bards or poets, who made songs on the greatness of their country, and sung them to their harps, and thus raised the courage of the people to the boldest perseverance, in defence of their native land. Edward saw the great power of these bards, and he therefore very cruelly ordered his soldiers to endeavour to seize upon these old harpers, and gave a dreadfully cruel command that they should all be put to death.

Still the Welsh persevered, and refused to have Edward for their king. They said that nobody should be their king, but one who was born amongst them, and who could speak no foreign language. When the king heard this speech, he imposed upon them by a crafty and deceitful contrivance. He told

them that he would give them a king who was born among themselves, and who could speak no foreign language whatever. He did this indeed according to the words of his promise, but not in the way that he knew the Welsh understood him, and therefore he was guilty of a falsehood. He showed them his own little son<sup>1</sup>—a child, who was just born in Carnarvon castle, in Wales ; and who, we may be sure, could speak no language at all. Since this time, the two kingdoms of England and Wales have been united together ; and this is indeed the best for both ; but this will not make that right which must be wrong, I mean falsehood and deceit. From the time of this Edward, the eldest son of the king of England has always been called Prince of Wales.

The king was not contented with thus getting possession of Wales ; he tried to get Scotland also. There was a dispute among the Scotch about who should be their king, and they left it to Edward to decide. The dispute was between Bruce and Baliol. Edward appointed Baliol to be called their king, but he took all the power into his own hands. This stirred up the spirit of a bold man named William Wallace, and he determined to try to deliver his country from the power of king Edward. This brought on a war, and Edward gained a great victory over Wallace at Falkirk. This did not, however, put down the courage of the Scots, and the war continued. At length Wallace was taken prisoner, and brought to England, and put to death by order of the king.

<sup>1</sup> See the Picture.

Still the Scotch resisted, and succeeded in driving the English out of Scotland; and Edward made another attack upon them; but he died before he could conquer them. When he was on his death-bed, at Carlisle in Cumberland, he bade his son never to be contented till he had completely overcome the Scotch. The death of Edward was in the year 1307. He is said to have been tall and manly in his person; and his legs were so long that he got the nickname of Longshanks.

## QUESTIONS.

1. Who was king of England after Henry III.?
2. Where had Edward been during the lifetime of his father?
3. What distressing event happened to Edward whilst he was engaged in the Holy Wars?
4. Who was the means of curing him?
5. In what manner?
6. Were Edward and his queen well received in England?
7. What country did the king endeavour to add to the crown of England?
8. Did the Welsh resist him boldly, or not?
9. Who urged them on?
10. What cruel act did Edward perform?
11. Did the Welsh submit to Edward after this cruel act?
12. What sort of person did they say they would have for their king?
13. What stratagem did Edward make use of to get the kingdom into his power?

14. What is the eldest son of the king of England called ?
15. What country did Edward next try to get into his power ?
16. How did he contrive this ?
17. Did any one excite the Scotch to oppose the power of Edward ?
18. Who won the battle of Falkirk ?
19. What became of Wallace ?
20. Where did king Edward die ?
21. In what year ?
22. What dying request did he leave with his son ?
23. What was the figure of Edward ?
24. By what nickname was he called ?

## No. XII.



## EDWARD II.

EDWARD the Second came to the throne at the age of twenty-three, in the year 1307. He was called



Edward *Carnarvon*, because he was born at Carnarvon, in Wales. He was a fine-looking young man, and very kind and gentle in his disposition, but he was unable to manage the affairs of a kingdom. His father, as we have said, had told him with his dying breath, never to be at peace with the Scotch till he had completely conquered them; and Edward did, indeed, go on with the war, but he carried it on in so weak and careless a manner, that he was soon beaten; and thus he lost all the power in Scotland, which his father had gained. It was in the great battle of Bannockburn, that he was so completely beaten by Robert Bruce.

Besides his losses in the Scotch war, he suffered greatly from his rebellious subjects at home. He governed the nation indeed so badly, that the greater part of the nobility and principal gentlemen of the country raised a great army to oppose him. They took him prisoner; and, when he was in their power, they treated him with every kind of cruelty. They sent him to the Tower of London<sup>1</sup>, and on his way thither, the people showed him no compassion, but used every kind of insult to him. After keeping him for some time in the Tower, they sent him from one prison to another; and at last they shut him up in Berkeley castle; and three noblemen were fixed upon to guard him by turns. These were lords Berkeley, Montravers, and Gournay. They were to watch over him a month at a time. Lord Berkeley was kind and gentle towards him, but the other two treated him in a very cruel and savage manner.

<sup>1</sup> See the Picture.

They tried to wear him out by their ill treatment. It is said that they sometimes would take him out into the fields, and force him to be shaved with dirty water out of a ditch. These two cruel men were not content with this and other barbarities, but they determined to be the death of him, and they did indeed at last murder this poor king in Berkeley castle, in a manner truly savage and dreadful. His loud groans and shrieks sounded all through the castle; and thus the murder was found out. Gour-nay was himself beheaded some time afterwards; and Montravers was tormented in a dreadful manner by his own conscience for this horrid murder.

## QUESTIONS.

1. In what year did Edward the Second come to the throne?
2. How old was he when he began to reign?
3. What name was he known by?
4. How did he get that name?
5. What was his appearance?
6. What was his disposition?
7. Did he go on in his war against the Scotch?
8. Was he successful?
9. In what battle was he completely beaten?
10. Did he govern his own subjects well?
11. How did they treat him?
12. Was he taken prisoner?
13. To what prison did they first send him?
14. To what afterwards?
15. Who were appointed to guard him?
16. Which of these noblemen treated him kindly?

17. What did the others do ?
18. What particular insult did they put upon him ?
19. How did he die ?
20. What became of his murderers.

## No. XIII.



EDWARD III.

THIS king came to the throne in the year 1327: he was very young at the time, only fourteen years of age. His mother, who had used her husband, the last miserable king, dreadfully ill, endeavoured to keep the young king from the throne; and she was assisted in this wicked design by a bad man named Mortimer. But young Edward would not allow of this, and when he felt that he was old enough to govern for himself, he was determined to be his own master, and he therefore made an attack upon the queen and Mortimer, who were then living together at Nottingham castle, and he seized them both. Mortimer

was condemned by parliament, and was hanged ; and the queen was deprived of her power, and confined for life to the castle of Risings. She was allowed a pension of three hundred a year, and the king sometimes paid her a visit ; but she was neither pitied nor respected by any body. She continued in this confinement till the day of her death, nearly five-and-twenty years.

Edward the Third was a very different man from his father : he was very bold and ambitious, and he soon began to endeavour to recover the power in Scotland, which his father had lost. In the battle of Hallidown Hill, they tell us that he left thirty thousand of the Scots dead on the field.

He was not, however, satisfied with Scotland, but tried to conquer France also. He said that the kingdom of France belonged to him in right of his mother, and on this pretence, he went to take it by force. He fought the great battle of Cressy, and gained a complete victory. It is said that the English had only thirty thousand men, and the French a hundred and twenty thousand. To account, however, for this great victory, with so small a proportion of men, it is said that the sun shone in the faces of the French, and dazzled their eyes ; and also that their bow-strings were wet from a shower of rain, whilst the English had kept their bows in cases.

King Edward had a son, named Edward, a most brave and gallant young man ; and it was indeed his bravery that chiefly gained the battle of Cressy. This young prince was called the Black Prince, the reason of which is said to be that he wore black armour.

King Edward next tried to take Calais, which is the town in France nearest to England. It is just opposite to Dover; and the king was desirous of possessing it, that he might have a place to land his soldiers at. He was, however, a whole year before he could gain his point; and when the citizens were at last starved out, and were obliged to give up the town, Edward was so enraged at them for their long and bold resistance, that he threatened to put them all to death. He, however, gave up this savage intention, and was content to have six of their leading men hanged; and those poor creatures were brought to the king's camp with halters about their necks. The queen Philippa, however, begged hard that such brave men might be spared, and the king at last consented to set them at liberty<sup>1</sup>.

Whilst the king was in France, the Scotch made an attack upon England, but the queen, who was then in England, set off with an army to drive them back, and she won a great battle at Neville's Cross, and took the Scotch king prisoner.

The Black Prince soon afterwards gained another great victory in France, at the famous battle of Poitiers. He took John, king of France, prisoner; so that there were two kings prisoners in England at the same time.

King Edward was now called upon to endure a grievous affliction. His son, the Black Prince, died of a consumption, and the poor king never recovered this severe blow. He gave up business, and became indifferent about all the concerns of the nation. He

<sup>1</sup> See the Picture.

died at Sheene (the place that is now called Richmond), in Surrey, in the year 1377, after a long reign of 50 years.

## QUESTIONS.

1. In what year did Edward III. come to the throne ?
2. How old was he ?
3. How did his mother behave to him ?
4. Who assisted the queen in keeping the young king from his just rights ?
5. What did the young king do to deliver himself from the power of the queen and Mortimer ?
6. How was Mortimer punished ?
7. What became of the queen ?
8. How long did she continue in confinement ?
9. Did the king ever visit her ?
10. What was the character of Edward III. ?
11. Where did he gain a great victory ?
12. How many of the Scotch were killed ?
13. What country did he next attempt to conquer ?
14. Upon what pretence did he claim the crown of France ?
15. What great battle did he fight in France ?
16. How many soldiers had the English ?
17. How many had the French ?
18. What two things were in favour of the English in that battle ?
19. What town in France did Edward take ?
20. How long was he in taking it ?
21. How did he show his anger against the citizens for resisting him so long ?
22. Who pleaded for the prisoners ?

23. Were they set at liberty ?
24. What battle did the queen gain ?
25. What battle did the Black Prince gain ?
26. What great prisoner did he take ?
27. What great affliction was the king called upon to suffer ?
28. How did he bear his loss ?
29. Where did he die ?
30. In what year ?

#### No. XIV.



RICHARD II.

WE last read about brave king Edward the Third, and his gallant son the Black Prince, and the famous battles of Cressy and Poitiers. We saw that the Black Prince died before his father ; but this prince

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left a son whose name was Richard, and he was therefore now to be the king; this was king Richard the Second. This young king was only eleven years of age when he came to the throne; and, being too young to govern, the affairs of his kingdom were left to his uncles, who were his guardians. Many people at that time were very discontented, because of the large taxes which they had to pay, on account of the expensive wars of the last king. A man of the name of Wat Tyler, a blacksmith, went at the head of a great mob, and tried to raise a riot in London. King Richard was then sixteen years of age, and he agreed to meet Wat Tyler and his people in Smithfield, which was then, truly, a *field*, just out of the city of London. This was a bold measure in the young king, but he said he was willing to listen to the complaints of his people, and to relieve them if he could. When they met, Wat Tyler behaved very rudely, and seemed even to threaten the king; and this so provoked the lord mayor, who was with the king, that he immediately knocked down Wat Tyler with his mace, and one of his attendants killed him with a sword<sup>1</sup>. Wat Tyler's mob, having thus lost their leader, were violently angry; but the young king spoke to them in the mildest manner possible, and told them "that they should not want a leader, for that he would be their leader himself, and he felt sure that they would be his faithful and loyal subjects." This pleased them so much, that they gave up all thoughts of rebelling against the king, and went quietly to their homes again.

<sup>1</sup> See the Picture.



King Richard, however, though he began so well, did not go on in the same manner. He soon showed that he did not know how to govern the nation ; and this encouraged his cousin, the duke of Lancaster, to try to get the kingdom out of his hands. This duke had been banished by the king, but he came home again and landed in Yorkshire, and was joined by so many people, that he was soon able to put the king aside, and to be crowned in his stead. This was all wrong, for the duke of Lancaster had no right at all to be king of England. Some time after this, poor king Richard was murdered in a cruel manner at Pomfret castle. It is said that eight savage murderers were sent to kill him, and that he snatched a pole-axe out of the hand of one of them, with which he killed four of them, and was at last killed himself. Another account is, that he was starved to death in prison. Whichever way it was, it was truly barbarous ; and it is impossible to help feeling compassion for the distresses and miserable end of this king. He died in the year 1399.

#### QUESTIONS.

1. In what year did Edward III. die ?
2. Who was king after him ?
3. What relation was Richard the Second to the last king ?
4. How old was king Richard when he came to the throne ?
5. What caused great discontent among the people ?
6. Who raised a rebellion, and collected a mob ?
7. What did the king do ?

8. What age was the king at that time?
9. What was the end of Wat Tyler?
10. What did the king say to the mob, after Wat Tyler was killed?
11. Did the king go on as well as he began?
12. Who took the kingdom by force from the king?
13. Had the duke of Lancaster any right to the crown?
14. What was the end of king Richard?
15. In what year did he die?

## No. XV.



HENRY IV.

**AFTER** the cruel murder of Richard the Second, in the year 1399, the duke of Lancaster became king, under the title of Henry the Fourth. As this Henry had no right to the throne, but took it altogether by force, he may properly be called an usurper. He does not seem, however, to have enjoyed any great degree of happiness, although he was a king. It is not, indeed, greatness that will make us happy; if we

have nothing better than that to depend on. Henry came to the throne unjustly ; and his conscience seems to have disturbed him with the thoughts of this crime, and of his cruelty to the late king. Many of his subjects, moreover, rebelled against him, especially the duke of Northumberland, and his son Harry Percy, who was such a fierce and bold youth, that he was known by the name of Hotspur. The king fought a great battle against these rebels at Shrewsbury, and completely beat them. Here the king's son, prince Henry, fought in a brave manner, and showed signs of what sort of man he was to be. It is said that he killed Hotspur with his own hand. This prince was, indeed, afterwards, a brave and great king ; but he went on very ill during his father's lifetime. He was always getting into bad company, where there was drinking and rioting, and every sort of profligacy<sup>1</sup> : and this sort of company is commonly the ruin of every young man who engages in it, whatever station he may be in. Happily, however, the young prince found out his error, and took to better ways, but he gave his old father a wonderful deal of sorrow and misery before his repentance. It is said that one day, when the king was asleep, with his crown lying near him on his pillow, the young prince came in, and saw his father lying with his eyes shut, and appearing as if he were dead. He therefore took the crown and put it upon his own head<sup>2</sup>, thinking that he was now king. Soon after this, the king awoke, and observed that his crown

<sup>1</sup> There is good reason to hope that this generally received notion of the early profligacy of this prince is untrue.

<sup>2</sup> See the Picture.

was gone; and, when he heard that the prince of Wales had taken it, he immediately sent for him, and found great fault with him for taking the crown, and showing thereby such impatience to get rid of him. The young prince showed great sorrow for what he had done, and begged of his father to forgive him, and declared that he did not wish for his death, but rather hoped that he would live many years; and then the prince promised to try to do all he could to please his father, and to act as he ought to do. This greatly pleased the king, and he forgave the prince for his past undutiful behaviour. When prince Henry became king, he gave up all his old riotous companions, and conducted himself like a good king. Henry the Fourth died in the year 1413.

## QUESTIONS.

1. In what year did Henry the Fourth come to the throne?
2. Had Henry any right to the throne?
3. How then did he get it?
4. Was he happy?
5. Why not?
6. Did any of his subjects rebel against him?
7. Who principally?
8. Was there a battle?
9. Where?
10. Who conquered?
11. Had the king a son?
12. Was he a dutiful son?
13. How did he behave at the battle of Shrewsbury?
14. Whom did he kill with his own hand?

15. What sort of company did prince Henry keep ?
16. Did he ever give up his bad practices ?
17. Can you relate the story of the crown ?
18. In what year did the king die ?

## No. XVI.



HENRY V.

ON the death of Henry the Fourth, in the year 1413, prince Henry became king. He then began quite a new course of life ; he repented of his former ill behaviour, and set himself to consider what it was his duty to do for the good of the nation. He allowed his old companions enough to support them in an honest way, but he declared that they should never come into his presence till they had given a good proof that they had forsaken their bad practices. He bestowed his favours upon those persons who had been endeavouring to do their duty, although they might have done what was disagreeable to him in former days. There was a judge named Sir William Gascoyne, who once had very properly sent the

young prince to prison for bad behaviour ; and this judge naturally expected that the prince, now he was become king, would turn him out of his office ; but he found it quite the contrary, for the young king sent for him, and told him that he was an honest and upright judge, and that he was thankful to have an officer like him, who would execute justice on the great as well as on the little.

At the time we are speaking of, the Roman Catholic religion prevailed in England as well as in many other parts of the world ; and one of the great objections to this form of religion was, that the Bible and the Prayer Book were not to be had in the English language, but were both written in Latin, so that the people were kept in great ignorance, and there seemed no likelihood of their coming to the knowledge of the truth ; for what could they do without the Scriptures, and how could they offer up their prayers properly at church when all the service was performed in a language which they did not understand ?

There had long been several good men who were desirous of having the Scriptures in English for the benefit of the people. One of these, named Wickliff, had translated the Bible into our own language in Richard the Second's time, but the people were forbidden to read it ; and now, during the reign of Henry the Fifth, several people were put to death for encouraging the people to read the Bible which Wickliff had translated. Lord Cobham was burned to death for this attempt ; he was roasted over a slow fire till he was dead, in a manner too barbarous to describe.

King Henry was very desirous of putting a stop

to these cruelties, and he thought that a war against the French would turn the minds of the people from these cruel persecutions of their fellow-subjects. He accordingly went over to France with a large army, determined to try to conquer the French, and to get their crown for himself. The king of France raised a great army to oppose him, and a great battle was fought between them, at Agincourt, in France, where the English gained a complete victory, although their army was very small, compared with that of the French. After this, king Henry<sup>1</sup> married the daughter of the king of France, and it was agreed that he should himself be king of France after the death of the present king. The king of England, however, soon died himself; and there was an end of all his ambition. This was in the year 1422.

## QUESTIONS.

1. In what year did Henry the Fifth come to the throne?
2. Did he lay aside his former bad behaviour?
3. How did he treat his old companions?
4. What sort of persons did he encourage, now he was king?
5. Who was Sir William Gascoyne?
6. How did the king behave to him?
7. What form of religion had for some time prevailed in England?
8. What was one of the great objections to this form of religion?
9. Did nobody ever try to bring about a reformation, and to have the Bible in English?

<sup>1</sup> See the Picture.

10. Who had translated the Bible into our language ?
11. Was this translation allowed to be read ?
12. What was done to the people who wished to read the Scriptures in their own language ?
13. What nobleman suffered for encouraging the reading of the Bible ?
14. How was he punished ?
15. How did the king try to turn the minds of the people from these cruelties ?
16. Was the king successful in his war against the French ?
17. Where was the great battle fought ?
18. Whom did king Henry marry ?
19. What was agreed upon on this marriage ?
20. In what year did king Henry die ?

## No. XVII.



HENRY VI.

WE have seen what a great warrior Henry the Fifth was, and what great battles he fought in France, and



what great power he gained there. After his death, his son became king. This was Henry the Sixth. At the time of his father's death, he was but a child of about a year old; the duke of Bedford was therefore appointed protector of the kingdom, and he was to govern till the king should be old enough to manage the affairs of the nation for himself. The war in France went on, but it went on very unprosperously for the English.

The successes of the French were all brought about by a woman,—a poor servant-girl at an inn. This is a very curious affair; and this girl has been since known in history by the name of "Joan of Arc," or the "Maid of Orleans."

This poor girl had persuaded herself that she was fated to save her country; and she fancied that she had a commission from Heaven to do so. She easily persuaded the people of this, and thus she was able to raise them to the greatest courage, and make them ready for any undertaking.

Joan rode forth, all clad in armour<sup>1</sup>, at the head of the soldiers, and they attacked the English army that was then besieging Orleans, and drove them away. And this opinion of the girl's inspiration had such an effect upon the spirits of the French, that in a very short time they recovered nearly all the places which the English had taken from them during the war.

There was, at this time, great discontent, too, in England. There were rebellions against the king in almost all parts of the kingdom; the people were dissatisfied with him, and thought him a weak king, and unfit to govern the nation.

<sup>1</sup> See the Picture.

They therefore turned their thoughts to the duke of York, who was descended from an older son of Edward the Third than Henry was ; and therefore had a greater claim to the crown. It was, however, the discontent which the people felt with Henry, that made them think of having the duke of York for their king.

There was a fellow named John Cade, who pretended to belong to the York family, and tried to persuade the people that he was the rightful king. Many of them listened to him, and he got together a number of followers. His party, however, was soon destroyed, and he himself taken prisoner and put to death.

The duke of York himself soon came forward. The peaceful king seemed hardly to show any resistance,—but the queen Margaret collected an army together, and went to oppose the duke of York. There were many battles fought in England between the king's party and the duke's party ; and this was called the war between the houses of York and Lancaster, or sometimes the war of the roses ; for the king's party, who belonged to the Lancaster family, wore red roses in their helmets, whilst the York party wore white roses.

In one of these battles (the battle of Wakefield) the duke of York was killed. His party, however, soon recovered themselves, and beat the king's party at Tewkesbury. Then the son of the duke of York was proclaimed king by the title of Edward the Fourth. This was in the year 1461.

We read that, soon after this, the duke of York's brother killed king Henry in prison. This murderer

was the duke of Gloucester. He was the same cruel person who was afterwards king Richard the Third.

QUESTIONS.

1. Who became king after Henry the Fifth ?
2. How old was Henry the Sixth when his father died ?
3. Who was made protector whilst the king was under age ?
4. Was the war in France carried on ?
5. With what success ?
6. What was it that seemed to change the situation of affairs in France ?
7. Who was Joan of Arc ?
8. What was the state of things in England ?
9. What rebel set himself up as king ?
10. What became of him ?
11. Whom did the people wish to be king ?
12. Had the duke of York any right to the throne ?
13. Why had the duke of York's family a better title to the throne than the Lancaster family ?
14. Did the king resist the duke of York's claims ?
15. Did the queen ?
16. What were these civil wars called ?
17. Where was the duke of York killed ?
18. In what battle was the king's party afterwards beaten ?
19. Who was then proclaimed king ?
20. In what year was Edward the Fourth proclaimed king ?
21. What became of king Henry the Sixth ?
22. Who was the duke of Gloucester ?

## No. XVIII.



## EDWARD IV.

WE have already said that Edward, the son of the duke of York, was proclaimed king in the year 1461. This king was the fourth of the Edwards. He was said to be a fine, tall, and handsome man; but he was a very cruel one, as the following story, which is related of him, will prove. He was one day hunting in the park of Sir Thomas Burdett. This gentleman was on very friendly terms with the duke of Clarence, the king's brother;—but as the king had a quarrel with his brother, he was glad to do something to injure his friend Burdett. He accordingly killed one of this gentleman's white bucks, which was a great favourite. Burdett was very angry at the loss of his deer; and in his passion, said that "he wished its horns were in the belly of the man who was the cause of its death." For these words, he was tried for his life, and hanged at Tyburn. We may be sure that

the duke of Clarence was very angry at this piece of tyranny and cruelty to his friend, and he said plainly what he thought, that it was an act of savage oppression. For speaking these words, the king ordered the duke himself to be put to death. The manner in which we read that this sentence was executed is strange. The king allowed the duke to choose the manner in which he would be put to death ; and, being very fond of Malmsey wine, the duke chose to be drowned in a large cask of this liquor. A butt of Malmsey was then brought to the Tower, into which the duke was thrust, with his head downwards, and there kept till he was dead<sup>1</sup>.

Edward was a very profligate as well as a very cruel king. The name of Jane Shore is known to every reader of the history of England : she was the wife of a citizen of London ; and the profligate king took her away from her husband to live with him. She herself afterwards suffered grievously, for wickedly consenting to this.

The king was attacked with a dangerous illness just when he was preparing to make war against the French. This was in the year 1483.

#### QUESTIONS.

1. In what year was Edward the Fourth proclaimed king ?
2. What was his figure and appearance ?
3. What was his disposition ?
4. In whose park was he one day hunting ?
5. What vexatious act did he do there ?
6. What wish did Sir Thomas Burdett angrily make ?

<sup>1</sup> See the Picture.

7. What did the king do upon this ?
8. What did the duke of Clarence say, upon the execution of his friend ?
9. What did the king do to the duke ?
10. Was the duke allowed to choose his own manner of being put to death ?
11. What did he choose ?
12. Was the king a profligate character ?
13. Whose wife did he persuade to leave her husband ?
14. What was her name ?
15. Did she suffer for her wickedness afterwards ?
16. In what year did the king die ?

## No. XIX.



## EDWARD V.

WHEN Edward the Fourth died in the year 1483, his son Edward the Fifth became king. He was then only a boy of about thirteen years of age ; and, on

account of his youth, his uncle Richard, the duke of Gloucester, was appointed protector. This duke of Gloucester was the same wicked man who was afterwards Richard the Third, and he was so savage a monster, that, instead of taking care of the young king, he caused him and his little brother, the duke of York, to be murdered in the Tower, that he himself might be made king when they were both out of the way. This wicked duke had sent these little princes to the Tower of London, pretending that he did this for the sake of guarding them the better from their enemies, but his real intention was to keep them in his power, that he might put them to death. When they were in the Tower, the duke spoke to Brackenbury the governor, and asked him to kill these princes; but Brackenbury refused to be guilty of such a dreadful crime. He was therefore removed from his office, and Sir James Tyrrel was appointed governor of the Tower in his stead. This Tyrrel hired some savage ruffians, who were hard-hearted enough to undertake the bloody task of murdering these dear children in their sleep. They accordingly came into the chamber where the princes were sleeping, and, in the most savage manner, put them to death by smothering them with their pillows. They took the dead bodies, and buried them at the foot of the stairs, and covered up the place again with the pavement, so that nobody knew where the bodies were, till many years afterwards, when they were found by some workmen.

This was not the only bloody deed that this tyrant committed. He seized lord Hastings, because he was friendly to the young princes; and he said he

would not dine till he had seen his head taken off; and accordingly that nobleman had his head struck off on a piece of wood that happened to be near. He also behaved in a most cruel manner to Jane Shore, whom we spoke of in the last chapter. In former times it was customary for persons who had been guilty of great crimes to do penance, as it was called. This punishment obliged them to walk barefoot into the church, in a white sheet, carrying a candle, and publicly confessing their crimes. And Richard had made this poor creature's punishment so severe, that nobody was allowed to show any act of charity to her. Thus she wandered about London, barefoot, and without food to support her, till at length she died in the greatest poverty and distress. Jane Shore had been guilty of a great crime; but the real reason of Richard's anger was, that she had been kind to the young princes whom Richard murdered.

Richard now became king, all along pretending that he did not wish for this honour, but that the citizens forced it upon him; and during his short reign he committed so many acts of cruelty, that every body was set against him; and this encouraged the duke of Richmond to raise an army, and to try to drive Richard from the throne. Richmond was of the Lancaster family (the red rose party); he had indeed no right to the throne, but he soon gained friends and followers on account of the hatred in which Richard was held. Richard was a bold man, and he soon went with his army to meet Richmond, and they met in Bosworth Field, in Leicestershire, where they fought a dreadful battle, in which the bloody Richard was killed, and Richmond was then



proclaimed king under the title of Henry the Seventh.  
This was in the year 1485.

## QUESTIONS.

1. In what year did Edward the Fourth die ?
2. Who was properly king after him ?
3. What age was Edward the Fifth ?
4. Who was appointed protector ?
5. How did the protector treat the king and his younger brother ?
6. Where were the young princes killed ?
7. Who killed them ?
8. In what manner ?
9. Where were they buried ?
10. Were the bodies ever found ?
11. Who was king after the young Edward was murdered ?
12. What other bloody deed did Richard the Third commit ?
13. Why did he act thus to lord Hastings ?
14. How did he treat Jane Shore ?
15. Who came and fought against king Richard ?
16. Where did they fight ?
17. Which conquered ?
18. In what year was Richard killed ?
19. Who was king afterwards ?

## No. XX.

## HENRY VII.

WE have said that, after king Richard the Third was killed at Bosworth Field, in the year 1485, Henry the Seventh became king. There was a young prin-

cess Elizabeth, the sister of the little king who was killed by Richard in the Tower. This princess was the right person to have the crown. King Henry married her, and thus all parties were satisfied. The



king was of the red rose party, and the queen was of the white rose; and this marriage united the two families, so that there was an end of the wars between the houses of York and Lancaster, which, for so many years, had caused such bloodshed throughout the kingdom. Henry was a good king, and took great pains to make his people happy; but still many of the people were discontented; and a great deal of opposition was raised against him. There was one Lambert Simnel, the son of a baker, who pretended to be the son of the duke of Clarence, who was drowned in a butt of Malmsey. This young man set up his claim to be king; and there were some people foolish enough to join him, and encourage him in his false pretences. It was, however, so plain

a piece of imposition, that he never raised followers enough to give him a chance of succeeding. His party was soon put down, and he was taken prisoner; and this pretended young prince was made a scullion in the king's kitchen. The king had no desire to use any greater severity to the poor youth.

Soon after this, another pretender to the crown sprung up. This was Perkin Warbeck. He said that, though it was reported that the young king Edward and his brother the duke of York, were murdered in the Tower, yet that the duke was not murdered, and that he himself was that very duke of York, and therefore the heir to the throne. There were many people who believed the story, and joined this youth, calling him King Richard the Fourth. He had, indeed, so many powerful friends, that he was enabled to raise a large army. When he found, however, that King Henry was marching with his forces to oppose him, he was willing to submit, and to give up all pretensions to the crown. Some of the ring-leaders in this conspiracy were put to death, but Perkin's life was spared, on condition that he would sign a paper, confessing himself to be an impostor, and read it publicly to the people. He was then put under confinement, but he, some time afterwards, escaped; and, when he was taken again, he was hanged at Tyburn. There were many people who believed Perkin's story at the time, and there are some who do, even at the present day.

When Henry was freed from the interruption which these conspiracies occasioned, he gave all his thoughts to the best method of doing good to the people; and he made such laws, and introduced such habits as

were likely to make the nation happy. He encouraged trade and commerce, and arts and learning ; and he increased the power of the kingdom, though he endeavoured to avoid wars. He was so desirous of enriching the public treasury, that he often carried this too far, and extorted large sums of money from the people.—Henry died in the year 1509, at his palace at Richmond, and was buried in Westminster Abbey, in that beautiful part which is called Henry the Seventh's Chapel, and which had been built a few years before.

It was during this king's reign that Columbus discovered America ; and that the art of printing was introduced into England by William Caxton.

## QUESTIONS.

1. Who became King of England, after Richard the Third was killed at the battle of Bosworth Field ?
2. In what year did this happen ?
3. Who ought to have possessed the throne at this time ?
4. Whom did Henry marry ?
5. Was Henry of the *red* or *white* rose party ?
6. Which was Elizabeth of ?
7. What put an end to the wars between the houses of York and Lancaster ?
8. Did any pretender to the crown spring up ?
9. What was his name ?
10. What was his quality ?
11. Whom did he pretend to be ?
12. What became of him ?

13. What other pretender arose?
14. What was *his* name?
15. Whom did *he* pretend to be?
16. Did many people believe his story, and support his pretensions?
17. Was he taken prisoner?
18. Upon what condition was his life spared?
19. Was he put under confinement?
20. Did he escape?
21. What became of him after he was again taken?
22. When these conspiracies were over, to what did the King turn his attention?
23. In what year did Henry the Seventh die?
24. Where was he buried?
25. What great country was discovered during this King's reign?
26. By whom?
27. What particular art was introduced into England?

## No. XXI.

### HENRY VIII.

AFTER the death of Henry the Seventh, in the year 1509, his son Henry the Eighth became king. He was only eighteen years old when he came to the throne. His chief minister and adviser was Cardinal Wolsey, a proud and ambitious man, who was in high favour, and heaped together vast sums of money. When, however, his opinions interfered with the wishes of the

king, he was dismissed from court, his property was seized, and he died in disgrace and distress.

Henry the Eighth had six wives: the first was a Spanish princess, Catherine of Arragon, who had been formerly married to Prince Arthur, (the elder brother of Henry,) who was now dead. By this queen Henry had one daughter, who was afterwards the bloody queen Mary. After a time the king was tired of the society of Catherine, and wished to have another wife. He had fallen in love with Anna Bullen, and was determined to get rid of his queen, though they had now been married about eighteen years. He pretended that his conscience told him that his brother's widow could not be his lawful wife. Cardinal Wolsey did not agree to this separation, and it was this that so offended the king that he was determined to ruin the Cardinal. The truth was, that in those days the Roman Catholic religion prevailed in England, and Anna Bullen was a Protestant, and Wolsey and the Papists were therefore very much against the divorce of Catherine and the marriage with Anna. The king, however, got the better, and he soon married Anna Bullen. This queen had one daughter, who was afterwards the famous queen Elizabeth.

It was not long before the king grew tired of this queen as he had done of the other, and he wished to get rid of her, and to marry the lady Jane Seymour, whom he had lately fallen in love with. An accusation was, therefore, drawn up against Anna Bullen, and she was found guilty, and condemned to death. She was soon afterwards beheaded on Tower-hill.

The king immediately married Jane Seymour, and,

after a time, a son was born, who was afterwards king Edward the Sixth. About two days after the birth of this child, the queen herself died.

Not long after this, the king would have another wife. This was a foreign lady, Ann of Cleves, whom the king had never seen, but he married her because he thought that he should gain powerful friends and allies on the continent by this match. Moreover, the artist who painted her picture had made her look handsome, although she was not at all so. The king never liked her, and he soon got rid of her, and married another lady called Catherine Howard. After a time this lady was accused of bad conduct, and found guilty ; and she, too, was beheaded on Tower-hill.



About a year after this, the king married another wife, Catherine Parr, a widow. She conducted herself so well that Henry could find no cause of accusation against her, although his violent temper often

put her in danger of her life. The king's own end, however, approached ; he was seized with a painful disorder, which, after tormenting him for some time, carried him off in the year 1547.

It was in this reign that the *Reformation* was begun. By this, the religion of the country, which had been Roman Catholic, was now changed to the *Protestant*. The Protestants were so called because they protested against the errors of Popery. In Popish times the people had no Bibles or Prayer Books in their own language ; they were all written in Latin, and read to them by the priests ; but this could be of no use to the people, who did not understand the language. Protestants have the Scriptures, and their religious services in their own language ; and the beginning of this great benefit was brought about in England by Henry the Eighth ; not that this king cared any thing about religion ; but all he did was from anger against the pope, because he would not consent to his putting away his first wife to marry Anna Bullen. However, though the Reformation was brought about by an unworthy instrument, yet we ought to be thankful, as Christians, that we have the blessing of this great good.

[Thus far, this little history is taken from the "National School Magazine," but, as that work was discontinued before the history was completed, the remainder is taken from the "Cottager's Monthly Visitor," with some abridgments and alterations.]



## No. XXII.

## EDWARD VI.

HENRY the Eighth left behind him two daughters and a son. The daughters were Mary and Elizabeth, and they both afterwards became queens; but the son reigned before either of his sisters. This son was Edward the Sixth. He was no more than nine years old when his father died, and he only lived till he was sixteen. He was a prince of excellent qualities, seeming to find all his pleasure in what was good. He was a good scholar; and, what was much better still, he studied to cultivate a religious spirit in himself, and to encourage it in others. He was particularly anxious to promote the great cause of the Reformation, and to get rid of those errors, which the Roman Catholics had grafted on the religion of the Bible; and, during his reign, the superstitious practices of the Church of Rome were almost wholly laid aside. The Bible was translated into the English language, and the people could now read it themselves; and this led them to see that many of the ceremonies and doctrines of the Romish Church had no foundation in Scripture, and that they ought, therefore, not to be continued. There were, besides, many learned and enlightened bishops, who strove earnestly to promote the Protestant religion. Archbishop Cranmer, and bishops Ridley and Latimer, with other good men, took great pains to make known the Gospel of Christ, and to bring the people to the knowledge and love of the truth. The young king took great pleasure in hearing these

good men preach, and in reading the books which they wrote ; and he was anxious that his subjects should learn the same things.

When king Henry the Eighth died, his son Edward was too young to govern the nation ; and the business of the state was committed to the management of executors and guardians. At the head of these was the duke of Somerset, the king's uncle, who was called the *Protector*. This nobleman was an earnest supporter of the Reformation ; and his exertions were of great service to the cause. It flourished in a wonderful manner, and was favoured by nearly all the nation, although there were some persons who still adhered to the ancient opinions, and tried to check the progress of the reformed religion. This king's short reign, though so happy for the nation, was one of much grief and trouble to himself. He had, as we have said, two sisters, Mary and Elizabeth ; and, in case of the king's death, the crown would naturally belong to the eldest of these sisters. But it was said, that the late king had set them both aside by his will, declaring that they were not born in lawful wedlock, as he acknowledged neither of their mothers to have been his lawful wife. This was exactly in accordance with the tyrannical spirit of Henry the Eighth. If these daughters had really been illegitimate, the next heir to the throne would have been the queen of Scotland, for she was the grand-daughter of a sister of Henry the Eighth. There was, however, another lady, called Jane Grey, an excellent lady, who was related to the king, but not near enough to give her any claim to the crown.

This good lady Jane, indeed, never wished to put

in any such claim ; but there happened to be a proud ambitious nobleman, the duke of Northumberland, who had contrived that his son, lord Guilford Dudley, should marry lady Jane ; and then he entered into a scheme to get this lady to be acknowledged the heir to the throne ; and he even prevailed on the young king to declare that lady Jane should be his successor.

The young king had a very delicate constitution ; his health was now in a very bad state, and he began to show strong symptoms of decline :—and this was probably the reason why the duke of Northumberland was desirous of having lady Jane Grey at once declared heir to the throne. The king's illness increased, and his end seems to have been hastened by bad management. The duke of Northumberland was constantly about him : he sent away the regular physician, and had the king entrusted to the care of an ignorant old woman, who declared that she could cure him. From the time, however, that the old woman was introduced, the king continued to grow worse. He died in the year 1553, at Greenwich,—where there was then a royal palace,—in the sixteenth year of his age, and the seventh of his reign. His loss was lamented by all the good people in the kingdom ; for so early a loss of all that was excellent did, indeed, give the best hopes of a happy and prosperous reign.

#### QUESTIONS.

1. In what year did Henry VIII. die ?
2. How many children did he leave ?

3. What were their names ?
4. Which of these reigned first ?
5. How old was Edward VI. when he began to reign ?
6. What was his character ?
7. Did he encourage the Reformation ?
8. What does the Reformation here mean ?
9. What three bishops are particularly mentioned as great encouragers of the Reformation ?
10. Did the young king take great pleasure in hearing these good men preach ?
11. In the Roman Catholic times, had the people the Bible in their own language ?
12. Did not the ignorance of Scripture lead to many superstitious practices ?
13. As the king was very young, was it not necessary that he should have guardians to manage the affairs of the nation ?
14. Who was at the head of these ?
15. What was he called ?
16. Did *Protector* Somerset favour the Reformation ?
17. And did the cause of the Reformation flourish during this young king's reign ?
18. Who was mentioned, by some persons, as the right person to reign, in case of the king's death ?
19. Who encouraged lady Jane Grey to claim the crown ?
20. What was now the state of the king's health ?
21. In what year did the king die ?
22. How old was he ?
23. How long had he reigned ?

## No. XXIII.

## MARY.

WHOEVER reads the history of Edward the Sixth, must be grieved to think that he lived so short a time: and it is still more melancholy to find that his successor was a most cruel and violent persecutor of the Protestants. This was queen Mary, his eldest sister, commonly known by the name of Bloody Mary. At the beginning of her reign, queen Mary caused lady Jane Grey, and her husband, lord Guilford Dudley, to be put to death, because their ambitious friends had persuaded them that this lady was heir to the throne, and because she did not refuse the offer so firmly as she ought to have done. This cruel execution raised the pity and compassion of all ranks and descriptions of people; for neither lady Jane nor her husband had any wish to disturb the queen in her government, but had been only brought forward by the ambition of their relations. They were both, however, beheaded at the Tower on the same day. Lord Guilford was the first that suffered; and, whilst lady Jane was going to the place of execution, she met the officers of the Tower carrying the headless body of her husband streaming with blood. She looked at the body for some time, and then, sighing, bade her conductors to lead her on. She behaved, at her execution, with the greatest firmness, submitting with a serene countenance to the stroke of the executioner.

Queen Mary was a bigoted Papist, and she set herself against all the good and pious men who had

been the means of bringing about the Reformation ; and she encouraged all the violent and cruel people who were the enemies of the Protestants, and who were desirous of bringing the nation back again to all their old bad customs and errors. There were two bishops, Bonner, bishop of London, and Gardiner, bishop of Winchester, both Papists, and great enemies to the Reformation ; and they did all they could to persecute the Protestants. Some of the best and most pious men in the nation were burnt during these cruel persecutions ; five bishops, twenty other clergy, and some hundreds of people besides : and all this, because they would not agree to support a religion, which in their consciences they believed to be full of error. Those truly pious and worthy men, bishops Ridley and Latimer, were put to death at the same time and place. When Ridley was brought to the stake to be burned, he found that his old friend Latimer was there before him. They helped to comfort one another in this trying hour ; and they were wonderfully supported from above, and enabled to undergo, in the cause of truth, all the torments which their enemies could inflict ; and they died encouraging one another, and offering up their praises to God. These good men had done much, by their writing, to spread the knowledge of the Gospel, and to further the work of the Reformation.

Soon after this, that good and learned man, archbishop Cranmer, was burned to death. He once, in an evil hour, had been tempted, by the love of life, to sign a paper, declaring that he was no friend to

the Reformation. But, if a good man, at any time, by the power of temptation, does fall into a sin, his conscience will not allow him to be happy : and so it was with Cranmer ; for, after signing this paper, he could no longer be at peace within himself ; and he then spoke his real sentiments, and declared himself the friend of the Protestant religion. For this, he was brought to the stake ; and he seemed to glory in being called to suffer in so righteous a cause. As soon as the fire was kindled around him, he thrust his right hand into the midst of the flames, and there held it till it was consumed ; it was *that* hand that had signed the paper which so tormented him, and he was, therefore, determined that *that* hand should be the first to suffer ; and, in the midst of his torments, he frequently cried out, " That unworthy hand ! "

Queen Mary was married to Philip the Second, king of Spain, who was himself a stern Catholic, and encouraged her in her opposition to the Reformation. We cannot suppose, that in the midst of these dreadful scenes, the queen herself could be happy. No, her dark and cruel disposition was torment enough to her ; and the miseries which she caused could give no feeling to her mind but that of gloomy wretchedness.

The temporal affairs of the kingdom, too, were in a wretched state. Calais, which had been in the possession of the English ever since the reign of Edward the Third, was now taken from us by the French ; and such was the wretchedness of the queen, upon this loss, that she was heard to say

diat, when she was dead, "the name of Calais would be written on her heart."

All things at this time seemed to combine to harass and disturb the queen. Her husband had no affection for her; the people murmured against her; the Protestant religion increased, in spite of all her cruelties; and she was unsuccessful in all her war-like attempts: all these things together worked upon her body as well as her mind, and brought on a consumption. Her dark and cruel temper gave strength to her disease, and threw her into a lingering fever, and of this she died in the forty-third year of her age, after a miserable reign of about five years. This happened in the year 1558.

## QUESTIONS.

1. In what year did Edward the Sixth die?
2. Who reigned after him?
3. What relation was queen Mary to Edward the Sixth?
4. What was her character and disposition?
5. Was a claim to the crown set up in favour of any other person, against queen Mary?
6. Who was this person?
7. What became of lady Jane Grey?
8. Who was her husband, and what became of him?
9. Did Mary encourage the Protestant religion, or not?
10. What two bishops assisted her in persecuting the Protestants?



11. Were many persons put to death in Mary's reign for professing the Protestant religion ?

12. What two bishops are particularly mentioned as having been burned to death for the sake of the Protestant religion ?

13. Had Ridley and Latimer exerted themselves greatly, by preaching and writing, to spread the Protestant religion ?

14. What other bishop soon afterwards suffered death in the same cause ?

15. Had archbishop Cranmer ever failed in showing a firmness of resolution in support of the Protestant cause ?

16. Had he signed a declaration in which he showed a want of courage in support of his opinion ?

17. How did he feel after he had signed this ?

18. How did he act afterwards ?

19. Why did he thrust his right hand into the fire, and what did he say on doing so ?

20. Was queen Mary married ?

21. Who was her husband ?

22. Did the temporal affairs of the nation go on well during Mary's reign ?

23. What town in France, belonging to the English, was lost during this reign ?

24. How did the queen bear this loss, and what did she say ?

25. What was the disposition of her husband ?

26. What religion did he profess ?

27. How did he behave to the queen ?

28. Was she happy ?

29. In what year did she die ?

30. How long had she reigned ?

## No. XXIV.

## ELIZABETH.

AFTER the death of queen Mary, her sister Elizabeth became queen. The people had suffered so much under the cruel Mary, that they received Elizabeth with real delight. Elizabeth was a very thoughtful and considerate person; and she saw that her sister Mary's notions about religion had been entirely wrong; and she therefore determined to encourage the Protestant religion, which she well understood. Through her means, therefore, the Roman Catholic religion was laid aside, and the Protestant religion established in its place, nearly in the same manner as we have it at present.

There were many persons in England who still favoured the Roman Catholic religion; and these were desirous of getting rid of Elizabeth, and of putting Mary, queen of Scots, upon the English throne. This Mary was a near relation of Elizabeth, and was in truth the rightful heiress<sup>1</sup> to the throne, in case Elizabeth should not marry, and have children. Mary of Scotland was a Catholic, and she listened to the proposals of those who were plotting against Elizabeth, and she became engaged in their conspiracies. A battle was fought, which went wholly against Mary. She surrendered herself up to Elizabeth, who ordered her to be secured that she might be prevented from engaging in any more

<sup>1</sup> Margaret, sister of Henry VIII., married James IV. of Scotland; their son, James V., was the father of Mary.

schemes to disturb the kingdom. It appears, however, that, even during her confinement, she secretly encouraged those who were conspiring against the queen. She was brought to her trial, and was condemned. We are told that Elizabeth was very unwilling to sign the death-warrant, and that the persons around her took great pains to persuade her to do it, knowing that they should find no favour if Mary should ever become queen. A warrant was sent to Fotheringay Castle, where Mary was confined, and she was ordered to prepare for death, by eight o'clock the next morning. She was ready at the appointed time, dressed in a rich habit of silk and velvet, with a long veil on her head, and a crucifix<sup>1</sup> in her hand. The scaffold was covered with black. The two executioners kneeled down, and asked her to forgive them. She said she forgave them, and all who were concerned in her death. She declared that she was innocent; she then repeated a psalm, and some pious expressions; and her head was then severed from her body by two strokes of the executioner. Whatever were the faults of Mary, we cannot help grieving for her tragical end, especially when we think that it was ordered by a near relation, a female, and a queen.

Soon after this, Elizabeth was exposed to further troubles. Philip, king of Spain, was a bigoted Catholic, and he could not bear to see the Protestant religion flourishing in England. Accordingly, he fitted out a vast fleet of ships, and so large an army,

<sup>1</sup> A little image of our Saviour on the Cross, much used by Roman Catholics.

that he thought nothing could withstand him. Instead, however, of being frightened at the king of Spain's threats, every preparation was made to oppose him. The queen herself went down to Tilbury Fort, and, mounted on horseback, rode amongst her soldiers and sailors, and encouraged them to oppose the invaders manfully, declaring, that though she was a woman, she would fight, like a man, for her country, before an inch of it should fall into the hands of the king of Spain. The Spaniards had such confidence in their immense fleet, that they called it the *Invincible Armada*. However, the English soon showed them that their fleet was not *invincible*; for, as it came up the English channel, our little fleet came out of Plymouth harbour, and harassed the enemy's ships, and drove them in all directions, so that very few of them ever returned home again to tell the tale.

Queen Elizabeth showed her great wisdom by choosing upright and good ministers; and, by their advice, and her own good sense besides, the affairs of the nation were managed properly. But there were some things in which this queen seemed to show a weakness which was in contradiction to the rest of her character; she had always some persons about her who seemed to be chosen for nothing but their handsome appearance, and their taste for gaudy show and splendour. Lord Leicester was one of these; and he seemed to have nothing to recommend him but his fine person, and his splendid houses, and his rich furniture. The queen was fond of going about the country, and paying visits to the houses of different noblemen and rich gentlemen.

We read that lord Leicester entertained her majesty for many days at his princely mansion at Kenilworth in Warwickshire ; which is now nothing but a fine old ruin, just enough to show what it has been. During this visit, all sorts of fine sights were exhibited, and games, and masquerades, and every kind of show that the people of that age delighted in. There were all sorts of strange wild figures dressed up ; and men and women were made to imitate the strange appearances of heathen gods ; and there were sham fighting, and tilting, and all sorts of sports ; and the queen seemed to take as much delight in those things as any of the people that surrounded her. These sort of entertainments brought my lord Leicester into great favour ; but sometimes the queen's mind would be all changed, and the favourite would be in disgrace ; and this kind of humour she often showed to her courtiers, according to the change of her temper and fancy : thus she sometimes showed herself to be as little-minded as other people ; though, generally speaking, we have reason to look upon Elizabeth as a great and wise queen.

There was the earl of Essex, too, who was, some time afterwards, in great favour with the queen. But he was too proud and haughty to bear with all the changes in her temper ; and, when she refused him any of his requests, he would put himself into a violent rage ; and once he even raised an army in rebellion against her. He was, however, overpowered, and seized and sent to the Tower, and tried for his life. He was found guilty, and was condemned to be beheaded :—but he all along thought he should escape, never believing that the queen would sign the warrant

for his execution. The story told is, that he had a ring which the queen had given him when he was high in her favour: and she told him, that whenever he was in trouble, if he would but send her that ring, he should be delivered. Accordingly, when he was condemned to be beheaded, he gave the ring to the countess of Nottingham, beseeching her to deliver it safely into the queen's hands. Essex every moment expected to receive an answer that his life was to be spared. But the deceitful countess never gave the ring to the queen. Her husband was an enemy to Essex; and, to please him, she agreed to this piece of cruel wickedness. The queen wondered all the time, why Essex did not send the ring; and she was angry to think that he should be too proud and haughty to ask her forgiveness. It is said that Elizabeth was all the while dreadfully disturbed and distressed in her mind, and that it was very long before she could bring herself to sign the warrant for the execution of the earl. At length, however, she did sign it,—and she was never seen to enjoy a happy day afterwards. It is said, that, when the countess of Nottingham was on her death-bed, her conscience stung her for her wicked conduct towards the earl of Essex; she begged that the queen would come to her; and she then told her the whole truth about the ring: and they say that the queen was so angry that she even shook the countess on her very death-bed. The queen, soon after this, sunk into a gloomy and melancholy state; and she died in the year 1603, in the seventieth year of her age, and the forty-fifth of her reign.

## QUESTIONS.

1. In what year did queen Mary of England die ?
2. Who became queen after her ?
3. What relation was queen Elizabeth to queen Mary ?
4. What religion was established in England by Elizabeth ?
5. What person laid claim to be considered heiress to the throne of England ?
6. Did Mary, Queen of Scots, enter into any conspiracies against Elizabeth ?
7. What religion did Mary the queen of Scotland profess ?
8. Was any battle fought between Elizabeth's forces and Mary's ?
9. Which succeeded ?
10. Did Mary surrender herself to the queen of England ?
11. Was she kept in confinement ?
12. Where ?
13. What became of the queen of Scotland ?
14. From what quarter was an invasion planned against England ?
15. What religion did the Spaniards profess ?
16. What did the Spaniards call their great fleet which was fitted out to invade England ?
17. What became of the Spanish armada ?
18. What sort of people did queen Elizabeth choose for her ministers ?
19. What sort of people did she like to have about her court ?
20. Who was lord Leicester ?

21. Is there any account of a great entertainment which Leicester gave to the queen ?
22. Where was this ?
23. Who was the earl of Essex ?
24. What was the end of Essex ?
25. Do you remember the story of the countess of Nottingham and the ring ?
26. Did lady Nottingham ever confess the truth about the ring ?
27. How did the queen receive this confession ?
28. In what year did queen Elizabeth die ?

## No. XXV.

## JAMES I.

QUEEN Elizabeth was never married, and consequently left no heirs. We must, therefore, look back a little into our history, to find a right heir to the throne. We must go back as far as Elizabeth's grandfather, Henry the VIIth. This king's daughter Margaret married the king of Scotland, James the IVth; and their direct descendant, James the VIth of Scotland, was consequently the right heir to the crown of England too. Accordingly he was crowned under the title of James the First of England; and thus the crowns of England and Scotland became united under the same king.

As James the First was the son of Mary, queen of Scots, many of the Papists expected that he would encourage popery; and they were, therefore, grievously disappointed when they found, that though he was too wise to oppress and persecute them, yet he



still was a true and faithful friend to the Protestant cause. On this account, they contrived a plot to destroy him and his family, and both houses of Parliament together. This is the horrid "Gunpowder plot<sup>1</sup>," that you have so often heard of. The conspirators hired a house adjoining to that where Parliament met, from which they could get into the cellar, under the Parliament-house. Into this cellar they conveyed thirty-six barrels of gunpowder, and these they covered with coals and fagots, so that whoever saw the cellar could perceive nothing particular in the appearance of it,—as it had been generally used to keep coals in. At the opening of the Parliament, the king, queen, and prince Henry, their eldest son, were expected to be present, and the conspirators seemed to think that nothing was likely to happen to check their wicked design.

However, Providence mercifully prevented this dreadful destruction. One of those concerned in this plot was Sir Henry Percy; and he was very desirous of saving the life of lord Monteagle, who was his intimate friend. About ten days before the meeting of Parliament, this latter nobleman received a letter without any name to it, which was brought by a person who made his escape the moment he had delivered it. The following strange words were in the letter: "My lord, stay away from this Parliament, for God and man have concurred to punish the wickedness of the times. And think not slightly of this advertisement, but retire yourself into your country, where you may expect the event in safety.

<sup>1</sup> Nov. 5th, 1605.

For although there be no appearance of any stir, yet I say they will receive a terrible blow this Parliament, and yet they shall not see who hurts them. This counsel is not to be condemned, because it may do you good, and can do you no harm. For the danger is past as soon as you have burned this letter."

This mysterious letter greatly puzzled Lord Mont-eagle, and he at first thought that it was meant only to frighten him, and laugh at him. He, however, judged it safest to carry the letter to lord Salisbury, who was then secretary of state. Lord Salisbury, too, was inclined to think the letter not much worth attending to: yet he considered it the safest course to lay it before the king in council. None of the council knew what to make of it; and it is said that the king was the first person who found out the meaning of this strange letter. He thought he saw in it something of a plot to produce a great destruction by means of gunpowder; and, upon this, they set about examining the cellars and vaults below both houses of Parliament. Here they found large heaps of fagots under the House of Lords, and they saw a strange-looking man, dressed in a cloak and boots, and with a dark lantern in his hand. This was Guy Fawkes, who was laying the train, and getting every thing ready for the dreadful explosion, which was planned for the next day. This wretched man did not seem to be in the least sorry for what he was doing; but he told the officers who took him that he should have been glad to have blown them all up, and himself too. His spirit, however, was a little humbled, when he was threatened to be tortured to make him confess all he knew of the plot; and he

then made a full discovery of all his accomplices. When the dreadful plot was thus discovered, the principal conspirators prepared for resisting the authority that was to seize and punish them. They accordingly shut themselves up in a house in Warwickshire, determined to defend it to the last. But a dreadful accident happened to them, and just such a one as they had themselves contrived for others. A spark of fire fell amongst some gunpowder which was laid to dry ; it blew up, and made terrible destruction among the conspirators. Some of them endeavoured to rush out of the gate, but were soon cut to pieces by the soldiers who surrounded the house. Some few escaped the slaughter, but were afterwards executed ; and some experienced the king's mercy.

There were several circumstances which prevented king James from having an easy or a happy reign. He was very fond of trying how far he might carry his own authority, without consulting the Lords or the Commons ; and this made him many enemies. He had, besides, many expensive friends and favourites about him, and he was constantly applying for money to supply their extravagant wants. In short, the people were full of dissatisfaction ; and their discontents gave the king great trouble ; they broke out still more violently, as we shall see, in the reign of his son, Charles the First.

The discontents of the people, and the bad success of the king, in his war against the emperor of Germany, might perhaps have had some effect on his constitution ; but, however this might be, he was seized with a tertian ague. His courtiers, thinking

to please him, told him of a foolish saying, that "an ague was health for a king;" but the king knew better, and said that the proverb was meant for a *young* king. After some fits, he became extremely weak, and he expired in the year 1625, after a reign over England of twenty-two years. He was about sixty years of age.

## QUESTIONS.

1. In what year did queen Elizabeth die ?
2. Was she ever married ?
3. As, therefore, she could leave no direct heirs behind her, who was the proper person to succeed to the throne ?
4. Can you tell me how it was that James the Sixth of Scotland was heir to the crown of England ?
5. Was James the First a Papist or a Protestant ?
6. What is the story of the gunpowder plot, and in what year was it ?
7. How was this plot discovered ?
8. How did lord Monteagle act when he received a private letter from one of the conspirators ?
9. Who was the first person to discover that destruction by gunpowder was meditated ?
10. What steps were taken on the king's suggesting his suspicions ?
11. What discovery was made when the cellars were searched ?
12. How did Guy Fawkes act when he was seized ?
13. What became of the rest of the conspirators ?
14. Of what disease did the king die ?
15. How did his flatterers try to persuade him that his illness was not dangerous ?

16. What reply did he make to them ?
17. In what year did he die ?
18. How old was he ?
19. How long had he reigned over England ?

## No. XXVI.

### CHARLES I.

DURING the reign of James the First, as we have seen, there was great dissatisfaction and discontent among the people. The king had given great offence by carrying his prerogative too far, and by thus neglecting to consider the wishes of the people, and to give them their constitutional privileges. This was a very great disadvantage to his son, Charles the First, when he came to the throne. This king was of a mild and gentle disposition, and would have been glad to have been at peace with all men : but yet, such were the times in which he lived, that he was in constant trouble and distress. When his father died, the nation was engaged in a war with the emperor of Germany ; and the expense of this war obliged king Charles to apply to the parliament for money. They would not grant him so much as he required, and he was obliged to try other methods, and to endeavour to raise supplies *without* the aid of parliament ; and this caused great murmurings throughout the nation. War was made against the French too ; but this was unsuccessful, and increased the general discontent. There was soon an open quarrel between the king and the parliament. Several members of the House of Commons were accused of sedition, and committed to prison ; and many were, besides being imprisoned,

made to pay large fines. This increased the opposition to the king, and excited great compassion for the sufferers.

Another circumstance at this time gave great distress to the king. There was a duke of Buckingham, who was a great favourite of the king; and his regard for this nobleman brought him many enemies among the people. This duke of Buckingham was at Portsmouth for the purpose of hurrying on an expedition against France. Whilst he was in a room surrounded by his officers, and was talking to one of them, a man named Felton, stuck him in the breast with a knife. The duke had only time to say, "The villain has killed me!" and he then instantly fell down dead. No one saw the person who gave the blow, but a hat was soon picked up, which it was immediately supposed belonged to the murderer. Whilst they were considering whose hat this could be, a man without a hat was seen very quietly walking before the door, and was heard to say, "I am he!" He seemed to glory in his crime, and, to the last moment, he never would confess that he had done any thing wrong in committing this murder.

The history of the great rebellion in this reign would fill volumes. The parliament took up arms against the king, and there were many battles between the king's army and theirs.

During these wars, Oliver Cromwell came forward as an officer in the parliamentary army, and he beat the king's army at the battle of Marston-moor<sup>1</sup>. But it was at the battle of Naseby, in Northamptonshire,

<sup>1</sup> Near York.

that the king suffered such a loss as he was never able to recover. He was in this battle in person, but was obliged to retreat ; and Cromwell and his friends gained a complete victory, King Charles fled to Oxford, where he had always found steady and loyal supporters ; but the place was not strong enough to protect him, and he would soon have fallen into the hands of the parliamentary forces, commanded by Fairfax, had he not resolved to put himself under the protection of the Scotch army, where he was in hopes that he should find friends. He was, however, deceived. The parliament offered a large sum of money to the Scots, and they gave up their king. The Scotch army returned home loaded with the riches which they had earned by this treacherous and disgraceful action.

Oliver Cromwell may now be considered as the chief man in this great rebellion. He was the son of a gentleman in Huntingdonshire ; his fortune was but small, and there seemed nothing in his character which could give any reason to expect that he should ever become so important a man. He was rough in his person, very slovenly in his dress, and had a stammering and awkward manner of expressing himself. By perseverance, however, he got to be the leader in this rebellion, and to carry everything his own way. The king, after being harassed and imprisoned, and moved from one place to another, was now a prisoner in Hampton-court. After this, he was confined in Carisbrook-castle, in the Isle of Wight ; then he was conveyed to Hurst-castle, in Hampshire ; he was afterwards brought to Windsor, and then to London. Many of his subjects who saw him could

not help grieving to perceive his altered appearance : he looked pale and sickly ; his hair had become grey with sorrow ; he had suffered his beard to grow, and his apparel showed all the marks of poverty and distress. No body could see him without feeling for his sufferings.

He was soon brought to trial : and, when he was produced before his judges, he sat down with all the dignity of a king, without moving his hat, or showing, by any such sign, that he acknowledged their power to try him. The charge against him was then read, and he was accused of being the cause of all the bloodshed since the beginning of the rebellion. At this the king could not help showing by his looks how false and unjust he considered this accusation. He was four times brought before this assembly of the commons, but never would allow that it was a fair court of justice, or that it had any right to try him. They were, however, determined to bring him to execution ; and on the fourth day, they accordingly pronounced sentence against him. When he returned to Whitehall, he begged to be allowed to see his children, and to have the bishop of London (Dr. Juxon) to assist him in his prayers. He was allowed three days to prepare for execution. All of his family then in England were the princess Elizabeth, and the duke of Gloucester, a child of about three years of age. He gave the princess some pious and good advice ; and then he took his little son in his arms, and said, " My child, they will cut off thy father's head, and will, perhaps, make thee a king ; but remember, thou must not be a king as long as thy brothers Charles and James are alive. They will cut off their



heads when they can take them : and they will cut off thy head at last, and, therefore, I charge thee do not be made a king by them." The child, bursting into tears, replied, " I will be torn in pieces first !"

It was on the 30th of January that the bloody sentence was put in execution. The scaffold was so contrived that it was on a level with one of the windows at Whitehall : it was covered with black, and upon it were the block and the axe, and two executioners in masks. The king then came forth, attended by his faithful friend and servant, bishop Juxon.

Whilst he was preparing himself for the block, the king said, " I go from a corruptible to an incorruptible crown, where no disturbance can have place." " You exchange," replied the bishop, " a temporal for an eternal crown ; a good exchange !" Then the king laid his neck on the block, and one of the executioners severed his head from his body at one blow.

Charles was executed on the 30th of January, in the year 1649, in the 49th year of his age, and the 24th of his reign.

#### QUESTIONS.

1. In what year did king James the First of England die ?
2. Who came after him ?
3. What was the disposition of Charles the First ?
4. Was the nation at war or at peace, when James the First died ?
5. Did the parliament readily grant the king supplies for carrying on the war ?
6. Did the king and the parliament quarrel ?

7. What nobleman was, at that time, in great favour with the king ?

8. What became of the duke of Buckingham ?

9. Were there dreadful civil wars soon after that time ?

10. In what battle do we first hear of Oliver Cromwell ?

11. In what battle was the king's army dreadfully beaten ?

12. To what place did the king go after the battle of Naseby ?

13. In whom did the king hope to find protection ?

14. How did the Scotch army treat him ?

15. Who was Oliver Cromwell ?

16. What was his appearance ?

17. What became of the king ?

18. Was the king brought to trial ?

19. What did the king say to his son the duke of Gloucester ?

20. Was the king put to death ?

21. What bishop attended him ?

22. Where was he executed ?

23. How old was king Charles when he was beheaded ?

24. How many years had he reigned ?

25. In what year was this ?

26. In what month ?

27. On what day of the month ?

## No. XXVII.

## OLIVER CROMWELL AND HIS SON RICHARD.

THE last chapter ended with the melancholy account of the death of Charles the First. Oliver Cromwell, as we have seen, had a principal hand in that bloody deed. He soon, however, showed how little he cared for the liberty of the people; for he took upon himself a greater degree of power than any English king had ever exercised. He was called the *Protector*. He was a bold and daring man, and had great success in his wars. He had a brave admiral called Blake; and, with his help, he beat both the Dutch and the Spaniards at sea. Cromwell likewise boldly attacked all those who opposed his government in Ireland, in Scotland, and at home.

There were still many loyal and faithful subjects: but these were so terrified at the power of Cromwell and the great army which he commanded, that none of them dared to come forward in support of their young king. The Scotch, indeed, made an attempt, and they sent for him from Holland, where he was living, for the sake of security. They were but badly prepared, however, to resist the forces of Cromwell; a battle was fought, and the Scotch army was soon beaten and many of them killed, whilst very few men were lost in the army of Cromwell.

Young Charles then formed the bold resolution of marching directly into England, with such of the Scottish army as remained, hoping that he should find many friends to join him in England. In this,

however, he was disappointed, for every body seemed struck with terror at the power and the success of Cromwell. Charles, however, got as far as Worcester ; but Cromwell had made haste to follow him, with an army of forty thousand men. Here was a terrible battle ; and the young king's little army was soon completely beaten, and the king himself, though he fought boldly, was at last obliged to escape for his life.

Cromwell tried every means he could think of to get the king into his power ; and it is quite wonderful to think how Charles escaped, when he was pursued in all directions, and spies set to watch him, and great rewards offered to any one who should take him. The young prince, however, found friends, who were firm and true to him, and who contrived to keep him out of the hands of his enemies, sometimes by hiding him, and sometimes by dressing him in shabby clothes, that he might not be known.

On one occasion he mounted an oak tree, and actually saw the soldiers, who were searching for him, pass under the very tree where he was concealed. At another time he was concealed in the house of an honest and loyal cottager. Often he slept in a hay-loft. Many times he was in great distress for want of food and sufficient clothing. He performed a long journey on horseback in the dress of a servant, carrying behind him, for the sake of concealment, a lady, Mrs. Lane, the wife of a warm and loyal friend, who himself also kept within sight, that he might assist the king in case of necessity. Thus, after many narrow escapes, they brought the king to the sea-side, near Brighton, where a boat was provided for him ;—

and, in this way, he got fairly out of the kingdom, and was landed safely in France.

Cromwell, we may be sure, acquired great applause amongst his friends for his boldness and success in battle ; he returned from the battle of Worcester, in great triumph to London, and he and the Parliament now possessed the whole power of the nation. Cromwell was, however, too ambitious to allow the Parliament to have its share of power ; and, on the other hand, the Parliament was jealous of him and the army. But the Protector soon showed the Parliament what was his way of settling such affairs. He actually went to the Parliament House himself, taking with him three hundred soldiers, who were to remain on the outside till he stamped with his foot. There he listened awhile to the debate ; but he soon told them that he did not like their way of proceeding, and that they need sit no longer. Then he stamped with his foot, and the armed soldiers appeared. Then he used every sort of abusive language to the members of Parliament. "Get you gone," said he, "give place to honest men. You are no longer a Parliament ; I tell you, you are no longer a Parliament." He called one of them a "drunkard," another a "glutton," and all the frightful names that he could think of. He pointed to the mace which lay on the table, and said, "Take away that bauble." Then he turned out all the members, and locked the door, and put the key in his pocket, and returned home to Whitehall.

Cromwell was resolved to keep the power in his own hands ; and for this purpose, he got together a new Parliament of such poor miserable creatures, as could do nothing towards managing the affairs of the

State, so that Cromwell, in fact, did every thing according to his own will and pleasure. One of these fine members of Parliament was called Barebone, a foolish leather-seller; and this strange assembly was called, after him, the Barebone's Parliament. We may be sure that nothing could be done by such a set of people as these; so that there was soon an end of this Parliament; and thus, according to his intention, Cromwell had every thing his own way. In his wars he had great success: but, when he proved himself to be such a tyrant, and was for carrying every measure according to his own will, and was content with nothing but absolute power, many of his old friends forsook him, and there were many plots and conspiracies set on foot to take away his life. He was tormented in his mind, too, with the constant fear of being murdered. He wore steel armour under his clothes, and kept pistols in his pockets, and had a miserably gloomy and suspicious countenance. He thought every man was his enemy; and he was so full of fears that he hardly knew how to be alone.

His end, however, was approaching. He was seized with a tertian ague, which soon carried him off; he died in the year 1658, in the 59th year of his age. He had been in possession of the government about ten years. He had appointed his son Richard Cromwell to succeed him; and Richard was accordingly proclaimed protector. He was not, however, in the least fitted for such a station, and was soon willing to give it up. The people then began to wish for their rightful king: and, accordingly, Charles was sent for, from Holland, where he was then living, and he entered London on the 29th of May, which was his

birth-day. This was in the year 1660. This is called the *Restoration*, and was principally brought about by General Monk, a brave soldier, who had long possessed great power in the army.

#### QUESTIONS.

1. After king Charles the First was beheaded, who exercised the kingly power in England ?

2. What was Oliver Cromwell called ?

3. What sort of man was he ?

4. Was he successful in his wars ?

5. Who was properly the king of England at that time ?

6. Were any attempts made to put the young king in possession of his throne ?

7. How did the Scotch succeed in this attempt ?

8. What great battle was fought in England between the young king and Cromwell ?

9. What became of the young king, Charles the Second, after the battle of Worcester ?

10. Can you relate any of the particulars of his escape to France ?

11. How did Cromwell treat the parliament ?

12. After Cromwell had dissolved the parliament, what sort of a new one did he make ?

13. Had Cromwell then all the power in his own hands ?

14. Was he then happy ?

15. How did he show his fears ? and how did he endeavour to guard his person from attack ?

16. Of what disease did he die ?

17. In what year ?

18. Who had the power after him ?

19. What sort of person was his son, Richard Cromwell ?

20. Did he keep the government long in his possession ?

21. Were any steps taken to bring the king over from Holland ?

22. Who was principally concerned in bringing back the king ?

23. In what year and month did Charles the Second return ?

24. On what day of the month ?

## No. XXVIII.

### CHARLES II.

By the good management of general Monk, Charles the Second was brought back to England, to take possession of the throne. The young king landed at Dover; and he entered London on the 29th of May. This, as we have said, is called the *Restoration*. People of all ranks were pleased to have the kingly government restored again; and the second Charles was received with the greatest joy and delight. After all the troubles that this young prince had undergone, one might have supposed that he would have learned wisdom; but it was quite the contrary: he seemed to think of little else besides indulging his pleasures; and he encouraged all such sorts of people as were of loose and profligate character like himself. He seemed ready to encourage every kind of gaiety and profligacy, and to let the people be as careless and thoughtless about religion as they pleased. This is a sort of doctrine that people are willing enough to listen to; and this kind of teaching is sure to get



abundance of followers. Accordingly, all the loose and profligate people were delighted with their new king: and thus, notwithstanding the exertions of many good and learned men, I believe there was no time when there was more vice and profligacy in this country, than in the "merry days" of Charles the Second.

When Charles was restored, he seemed but little anxious to reward his friends, or to punish his former enemies. If he could get money for his pleasures, he cared for little else. He had an excellent minister, lord Clarendon; but this good man was in no great favour with the king, as his wish was to advance the prosperity of the country, instead of seeing it injured by the bad example and extravagance of the king. The king married a princess of Portugal, for the sake of her money, that he might be enabled to go on in his expensive profligacy. After this, he got rid of his adviser, the earl of Clarendon, and took into his confidence a set of men better suited to his purpose. These ministers went by the name of the "Cabal," because, I suppose, they were thought to be caballing together against the people;—and the first letters of their names happened to make this word. They were, sir Thomas Clifford, lord Ashley, the duke of Buckingham, lord Arlington, and the duke of Lauderdale.

In this king's reign there was a terrible plague in London. It broke out in the month of October, in the year 1665, and carried off, it is said, more than seventy thousand of the inhabitants.

The next year, on the third of September, another dreadful calamity happened in London. A fire broke out at a baker's shop, near London-bridge, which

asted three days and three nights, and reduced a great part of the city of London to ashes : it is said that thirteen thousand dwelling-houses were destroyed, besides eighty-nine churches ; and that the ruins covered 436 acres of land. One benefit, however, did arise out of the fire ; the new streets were built wider than before, and thus the city was rendered much more airy and wholesome. Since the time of rebuilding the city, London has been no more visited with the plague.

In the year 1685 the king was seized with a sudden fit of apoplexy ; he was bled, and appeared better, but he continued so only a few days afterwards. He died in the fifty-ninth year of his age, and the twenty-fifth of his reign, reckoning from the time of his restoration. It is said that he was attached to the Roman Catholic religion ; for, when some clergymen of the Church of England came to him during his illness, he paid very little attention to them ; but he listened to the Catholic priests, and received the rites of the Church from them. Whatever his religion was, it produced but little effect on his conduct, and could not, therefore, be any thing like true religion.

#### QUESTIONS.

1. In what year was Charles the Second restored to the throne of England ?
2. What general was the chief instrument in restoring him ?
3. Where did the king land ?
4. What is the return of king Charles called ?
5. Were the people glad to have a kingly government again ?

6. Had the king learned wisdom by his misfortunes?

7. Then what sort of character was he?

8. Were the profligate people pleased with the king?

9. Did he encourage religious people?

10. Was the reign of Charles the Second a time of wickedness and profligacy?

11. What excellent minister had the king?

12. Was lord Clarendon in great favour with the king?

13. Whom did the king marry?

14. Why did he marry her?

15. Did he get rid of his faithful minister, the earl of Clarendon?

16. Whom did he then take into his confidence?

17. What were the names of those ministers who were called the "Cabal?"

18. Do you remember in what year the great plague broke out in London?

19. How many persons are supposed to have then died of the plague?

20. What happened in the next year?

21. Where did the fire of London break out?

22. How long did it last?

23. How many dwelling-houses are supposed to have been destroyed by the fire?

24. How many churches?

25. How many acres of land is it said that the ruins covered?

26. Was the city of London improved after the fire?

27. Has London been visited by the plague since the time we are speaking of?

28. In what year did the king die ?
29. Of what disease ?
30. How old was he ?
31. What religion is it supposed that king Charles was attached to ?
32. But do you think that he was really attached to any religion ?
33. Why do you think he was not ?

## No. XXIX.

## JAMES II.

AFTER the death of Charles the Second, his brother, the duke of York, became king. His name was James, and he was the second king of that name. We have already seen what pains the good bishops and other Christian men had taken to get rid of the Roman Catholic religion, and how they had suffered, for this cause, during the reign of queen Mary. Since that time, the Protestant religion was professed and established in this kingdom ; but James the Second was not attached to the reformed religion : he was a Papist at heart ; and it is moreover said, that he went over to the Pope of Rome, and begged to put himself and his kingdom under his authority in all matters of religion. A rebellion broke out, which was headed by a young man called the duke of Monmouth, who pretended to be the lawful son of the late king. People were so dissatisfied with James, that they willingly listened to this youth, and would have been very glad to have had him for their king, especially as he was a very fine, graceful, pleasing young man. He came over from Holland, and landed in

Dorsetshire, with a small army, expecting to be joined by numbers of the discontented English. Many, indeed, did join him, but not enough to enable him to overcome the army which the king sent out against him. There was, however, a bloody battle fought at Sedgemore<sup>1</sup>; and, at one time, the young duke appeared to have a good prospect of success; but, in the end, the king was victorious—the rebels fled: about three hundred of them were killed in battle, and about a thousand in the pursuit; and thus an end was put to this rash expedition. The duke of Monmouth had no right whatever to the throne, and it was, therefore, a wicked act of rebellion in him to attempt to disturb the king or the country; but still his sad fate must excite our compassion. After the battle he fled for his life. He rode for twenty miles, expecting every moment to be overtaken and seized. At length, his horse, exhausted with fatigue, could go no further. He was obliged then to alight and to proceed on foot; then, to avoid being seized, he exchanged clothes with a shepherd. He was soon completely worn out with hunger and weariness, and was obliged to stop. He lay down in a rough field, and covered himself with ferns. The poor shepherd was soon found in the duke's clothes; and this discovery encouraged the pursuers to search more diligently for the duke himself. They pursued him with blood-hounds, and they found him in his dirty clothes, and in a most miserable situation, with raw pease in his pocket, which he had gathered in the fields, having no other food to keep him alive. He

<sup>1</sup> Near Bridgewater, in Somersetshire.

as then seized, and carried before the king; he earnestly begged for pardon; but it was denied him—he was tried and condemned, and beheaded.

There was another rebellion going on at the same time in Scotland, under the duke of Argyle, which was intended to assist the design of the duke of Monmouth; but this was put down by the king's troops, and the duke himself was wounded and taken prisoner; he was found standing up to his neck in a pond of water. He was carried to Edinburgh<sup>1</sup>; and, after enduring great sufferings with a brave spirit, he was publicly executed.

The commanders of the king's armies treated the prisoners which they took in battle with dreadful severity; and judge Jeffries showed every kind of savage barbarity in his treatment of those who were treated by him as rebels.

In religious matters, too, there was as much cause of discontent. The king encouraged Popery; and, if any clergyman attempted to preach against it, he was prevented from preaching at all, or performing any of the religious duties of his parish.

When every thing seemed to be going on as ill as possible, the people began to think that the only way to preserve the Protestant religion, was to encourage William, prince of Orange, to endeavour to get possession of the kingdom, and thus to prevent all the evils which seemed to threaten it.

This prince had married the king's daughter, and, therefore, the thoughts of the people were naturally

<sup>1</sup> The capital of Scotland.

directed towards him ; but they chiefly wished for him, because he was a Protestant.

He came over from Holland with a large army, and landed in Devonshire, on the 5th of November. He waited many days before he was joined by a sufficient force to give him much confidence in his attempt. At length vast numbers of the leading people of the country joined him, so that he seemed to carry every thing his own way. Poor king James was deserted by almost all his friends ; and even his daughter Anne, with her husband the prince of Denmark, went over to the party of William. When the king heard this, he fell into the deepest grief, and said that even " his own children had forsaken him."

He was now advised to leave the kingdom. He sent away the queen and his little son, and they arrived safely in France ; but the poor king was seized and brought back a prisoner. Soon after this, however, he contrived to make his escape from Rochester, where he was confined, and he then went to France.

As the king had thus abdicated (or given up) the throne, it was agreed that the prince and princess of Orange should reign in his stead, under the title of king William and queen Mary. This change, which is called the " Revolution," took place in the year 1688.

#### QUESTIONS.

1. In what year did Charles the Second die ?
2. Who became king after him ?
3. What relation was James the Second to Charles the Second ?

4. Was James the Second a favourer of the Protestant religion, or of the Roman Catholic ?
5. Was any rebellion raised against the king ?
6. Who headed this rebellion ?
7. Did the duke of Monmouth raise an army in opposition to the king ?
8. Was any battle fought ?
9. Where ?
10. Which side conquered ?
11. Had the duke of Monmouth any right to the throne ?
12. What became of the duke of Monmouth, after the battle of Sedgemoor ?
13. Was the duke executed ?
14. Was any rebellion going on, at the same time, in Scotland ?
15. Who headed that rebellion ?
16. What became of the duke of Argyle ?
17. How were the prisoners, taken at Sedgemoor and other places, treated by the commanders of the armies ?
18. What judge tried the rebels, and how did he treat them, and what was his character ?
19. Did the king try to encourage Popery ?
20. Did the people turn their thoughts to any other person to be king, for the sake of preserving the Protestant religion ?
21. Who was this ?
22. How was William, prince of Orange, connected with the royal family of England ?
23. Did this prince come over to England ?
24. In what year ? and on what day of the month ?
25. Was he joined by the people generally ?



26. How did king James receive the tidings of the landing of the prince of Orange, and the desertion of his own children ?

27. What became of king James ?

28. Was the prince of Orange then chosen king ?

29. Under what title ?

30. What was the name of his queen ?

31. What is this change of affairs generally called ?

### No. XXX.

#### KING WILLIAM AND QUEEN MARY.

WHEN James the Second abdicated the throne, king William and queen Mary were chosen instead of him. The people of England had such a wish to have a Protestant king, that they rejoiced at getting rid of James, and having William and Mary in his stead. But it was not so in Ireland ; there were many Papists there, who still supported king James. He, therefore, went and joined his friends in Ireland : he found the old army steady in his cause, and he raised a new one in addition to it. This army harassed the Protestants, who were friends of William, and caused many of them to fly for protection to Scotland and to England. About ten thousand of them, however, got into the town of Londonderry, in the north of Ireland, and there resolved to make a stand against their enemies. James then attacked the town, and there never was a braver defence than that which was made by the friends of William. The town was weak in its fortifications, but the men were brave and resolute ; and they were determined to hold out to the

last moment in defence of the town, and of their Protestant king. After defending the town for a long time, they began to be in great distress, and there was great deal of disease among them for want of food. They supported their lives by eating horses, dogs, and every thing that could possibly be used for the purpose of sustaining life. At length, very happily, a ship laden with provisions was sent to their relief, and it succeeded in reaching the town, notwithstanding all the difficulties of the attempt, and all the pains which were taken to prevent it. After this the siege was given up.

Still, however, James and his friends continued to harass the supporters of the Protestant cause ; and, at length, William determined to go over to Ireland himself. The two armies met near the river Boyne : they were encamped on opposite sides of this river, and expected soon to come to an engagement. King William determined to try to force a passage over the river ; this the enemy resisted, and the battle began ; and it ended in favour of king William and the English. This put an end to the hopes of James. Some of his friends, indeed, continued for a time to support his cause with great activity. Many battles were fought : the last effort the Catholics was in the defence of the city of Derry, which they were at length obliged to surrender, and king William granted them favourable terms.

James afterwards went to France ; for the king of France, Louis the Fourteenth, was his friend, and all he could do to restore him to his power in England. But every attempt failed. James lived a life

of religious retirement till the year 1701, when, after a very tedious sickness, he died.

William was a great soldier, and he employed almost the whole of his reign in wars against France. His constitution was not strong, and his constant anxiety and exertions seemed to be wearing him away. He rode much on horseback for the sake of his health; and, one day, as he was riding from Hampton Court to Kensington, his horse fell under him, and his collar-bone was broken. He was then carried back to Hampton Court, where his fracture was attended to. In the evening he proceeded to Kensington in his carriage, the-jolting of which separated the bones again. They were afterwards replaced; but the king was in a bad state of health at the time, and every attempt in his favour turned out ill. He died in the fifty-second year of his age, in the fourteenth of his reign. This was in the year 1702. Queen Mary had died of the small pox in the year 1694.

#### QUESTIONS.

1. When king James had abdicated the throne of England, who was chosen in his place?
2. What was the religion of king William and of queen Mary?
3. Did the English rejoice in having William and Mary, instead of James?
4. Why did they?
5. Did king James go to Ireland?
6. What town was besieged by king James and his Irish supporters?

7. Can you mention any of the particulars of the siege of Londonderry ?

8. Did James and the Roman Catholics of Ireland continue to oppose the Protestant army of king William ?

9. Where was a great battle fought ?

10. Which side was victorious ?

11. In what city did the Irish Catholics make their last stand in favour of king James ?

12. Where did James the Second reside during the latter part of his life ?

13. Did the king of France lend him his assistance ?

14. Who was king of France at that time ?

15. Was king William a great soldier, and was he during a great part of his reign engaged in war ?

16. What was the cause of his death ?

17. Where did he die ?

18. In what year was this ?

19. What was the cause of queen Mary's death ?

## No. XXXI.

### ANNE.

THE late queen, as we have already said, was the daughter of James II. Now there was no objection to have Mary for a queen, for she was not a Papist, like her father; she had embraced the Protestant religion. King James had also another daughter, whose name was Anne; and, as she was a Protestant likewise, she was appointed to be queen, after the death of William; for William died without

children. The rest of the family of James were not allowed to reign in England, because they still continued to follow the Popish religion. They made, indeed, several attempts to get possession of the kingdom, but could never succeed ; for the people now saw the excellence of the Christian religion, as it is held by Protestants, and, therefore, it was settled, by law, that no Papist should be king of England.

Queen Anne was thirty-eight years of age when she came to the throne.

The greater part of the last king's reign was taken up in wars ; and the king was himself a great soldier ; but even in the reign of Anne, there was a great deal of fighting too. The queen had a great general, the duke of Marlborough, and he fought a great many battles against the French, and generally beat them. The French king, Louis the Fourteenth, thought, that when our king William was dead, and England was governed by a woman, he should have nothing to fear ; but he soon found that he was deceived, for the queen was determined to keep up the character of the country for bravery.

The greatest battle which the duke of Marlborough fought was the battle of Blenheim. It was so called, because it was fought in the neighbourhood of the village of Blenheim, near the river Danube, in Germany. The duke gained a complete victory. The queen and the people were filled with joy at this success. The duke had a grant given him of the manor of Woodstock, near Oxford, with a noble park. A splendid house was likewise built for him in the park ; which belongs to the family now, and

called *Blenheim*, in honour of the duke's great victory.

But, whilst we are speaking of this great English general, and the brave English soldiers, we must not forget to mention the brave admirals and sailors too. At the beginning of queen Anne's reign, indeed, we were not so successful by sea as we have been since: but we must not forget to mention the brave admiral Benbow.

This brave man was placed near the West Indies with a fleet of ten ships, to annoy the enemy's trade: and he was informed that the French admiral was in those seas, with a force equal to his own. He presently found the enemy's ships, and immediately formed the line of battle, and began the attack, but he soon saw that he was left almost alone to bear the whole fire of the enemy. He, however, kept fighting on till night, and he determined to resume the attack the next day. In the morning, he found, to his great dismay, that all his ships but one had fallen back. Still, however, this brave admiral, with only one ship to assist him, continued to pursue and engage the enemy for four days. The last day's battle was more furious than the rest, and at this, his leg was taken off by a cannon ball. He then ordered that they should place him in a cradle on the quarter-deck, and he continued to give his orders till his ship was so completely disabled that it could go on no longer.

When one of his lieutenants, during the fight, expressed his sorrow for the loss of the admiral's leg, "Yes," said Benbow, "I am sorry for it too; but I had rather have lost both my legs than have

seen the dishonour of this day. But, do you hear? if another shot should take me off, behave like men, and fight it out." The admiral soon died of his wounds; and the officers who had deserted him were severely punished. Two of them were shot, by the sentence of a court-martial, at Plymouth.

It was in queen Anne's reign that Gibraltar was taken. This is a town, as you will see in your map, at the very bottom (or south) of Spain. It was taken from the Spaniards by Sir George Rooke; this was not done without severe fighting; as the place is defended, perhaps, more strongly than any other place in the world. The English, however, took it, and they have kept it ever since; and, as you see that it is just as the straits, or narrow sea, by which the Mediterranean is entered, it gives us great power and command in that sea.

It was in this reign that the union of Scotland and England was made. James the First of England was also, as we have seen, king of Scotland. He was lawful heir to both kingdoms: and the two kingdoms thus came to be governed by the same king; but still they were separate kingdoms, and had different parliaments. It was, however, thought likely to be an advantage to both to have them united under one government; and this, after much debating and delay, was at last agreed upon.

In queen Anne's reign an act was passed for building fifty new churches in and about London. This was an excellent measure; for London kept increasing in size, and, therefore, there was not sufficient room to accommodate those who might wish to worship in the Established Church. It was, therefore,

highly necessary to remedy this evil. A few only of these churches were however then built.

The poor queen, notwithstanding all the victories, and the prosperity of the nation, was harassed and tormented by the quarrels and jealousies and changes of her ministers: first one party was in favour, then another; then she found that those whom she considered as her best friends, were accused of laying plots and snares to oppose her wishes; and, during all these perplexities, her health began to give way, and she had not strength to bear the fatigues and difficulties of state affairs. She sunk into a sort of insensible and indifferent state of mind; and all that the physicians could do seemed to be of very little use.

On the 13th of July, 1714, she seemed somewhat relieved by medicines; she rose from her bed about eight o'clock, and walked a little. After some time, fastening her eyes on a clock that stood in her chamber, she continued to gaze at it for some minutes. One of the ladies in waiting asked her what she saw there more than usual; to which the queen only answered by turning her eyes upon her with a dying look. She was presently afterwards seized with a fit of apoplexy, from which, however, she was somewhat recovered by the assistance of Dr. Mead. She continued all night in a state of stupefaction. She gave some signs of life between twelve and one the next day; but expired the following morning in the forty-ninth year of her age, after a reign of twelve years.

Queen Anne was married to prince George of Denmark; but we do not consider her husband as king of England, because the crown came to queen Anne



in her own right, and not in her husband's; and, therefore, she became reigning queen; her husband having nothing to do with the nation, in the character of a king.

Anne died without children; she had had several, but they all died: it, therefore, became necessary to inquire who should reign after her. This question had already caused a good deal of debate during her reign; some people wished for the male descendants of James the Second; but those who were against the Papists, chose rather to look to another branch of the royal family who were Protestants; and these last were in favour of the elector of Hanover.

The first sort were called Jacobites, which means followers of James<sup>1</sup>, and the others were called Hanoverians, because they were in favour of the house of Hanover. There were many quarrels between these two parties. The nation, however, for the most part, were for the elector of Hanover, very wisely choosing to have a Protestant king. This king was George the First?

#### QUESTIONS.

1. In what year did queen Anne come to the throne?
2. Whose daughter was she?
3. Why was not the son of James the Second allowed to be king?
4. Were any attempts made in favour of the son of James?

<sup>1</sup> *Jacob* is the old name of James.

5. How old was queen Anne when she began to reign?
6. Was queen Anne much engaged in war?
7. Who was her principal general?
8. Who was king of France at that time?
9. Which is considered to be the greatest of all the many battles which the duke of Marlborough fought?
10. How did the queen reward the services of the duke of Marlborough?
11. What is the mansion called where the duke of Marlborough resides?
12. Where is it?
13. What admiral is much celebrated in the reign of queen Anne?
14. What is related of him during a sea engagement near the West Indies?
15. Where is Gibraltar?
16. When was it taken?
17. Who took it?
18. What do you mean by the *union* between England and Scotland? and during whose reign was it made?
19. Was any thing done towards accommodating the people with church-room?
20. What was it?
21. Was the queen much disturbed by the disputes of her ministers?
22. Can you relate the circumstances of her death, and tell me in what year it happened?
23. Who was the queen's husband?
24. Was he considered as king?
25. Why not?

26. Did she leave any children ?
27. Who succeeded her ?
28. What do you mean by Jacobites ?

## No. XXXII.

### GEORGE I.

AFTER the death of queen Anne, George the First became king of England. He was a German, but his mother was a grand-daughter of James the First ; and this relationship to the royal family of England was the great reason why he was fixed upon to be king : but, besides this, he was a Protestant, and an act of Parliament was therefore passed to make him king, the family of James the Second being excluded because they were Papists. George the First was fifty-four years of age when he became king of England. Some of the people were still friendly to the son of king James the Second, who was called the Pretender ; and many attempts were made to get the kingdom out of the hands of king George, and to give it to *him*. Many of the principal lords and great people were concerned in a conspiracy to restore the Pretender, and especially the Scotch lords, who still clung to the Popish religion, and did all they could to oppose king George and his government. The earl of Mar raised an army in Scotland in support of the Pretender, and he was assisted by Lord Lovat, and other powerful people ; but his friends forsook him, and the duke of Argyle was sent with an army to oppose him, and there was quickly an end of this attempt. After this, the rebels, under the earl of Derwentwater, made an attempt in the north of Eng-

and, and were joined by the Scotch, and got as far as Kendal in Westmoreland, and took possession of the town; but they were soon driven from this place; and, in short, all the attempts of the Pretender and his friends seemed to come to nothing. This is what is called the rebellion of seventeen hundred and *fifteen*. There was one afterwards, in the time of George the Second, in favour of the Pretender, headed by Prince Charles, his son, which is called the rebellion of *forty-five*; but I may, perhaps, speak about that another time; I only mention it here, that you may not confuse the two together. The Pretender's attempts in this rebellion of *fifteen* all failed; and many of the principal leaders were taken. They were brought to trial: and lord Derwentwater and several others were condemned to death, and beheaded on Tower-hill; and many more were hanged, drawn, and quartered, at Tyburn; several were executed at Preston and Manchester; and a vast number were transported to North America.

As the king was elector of Hanover, as well as king of England, he felt it his duty sometimes to visit that country: and, whilst he was making a journey thither, he was taken ill. He had crossed the sea, and was travelling forward in his carriage. He had supped heartily over night, and appeared in perfect health: he went to bed, and set off early in the morning to pursue his journey. Between eight and nine, he ordered his coach to stop. It was soon perceived that he had lost the use of one of his arms. A gentleman who was with him attempted to quicken the circulation by rubbing it between his hands.

But this seemed to do no good ; and the surgeon, who followed on horseback, was then called, and he rubbed it with spirits. Soon afterwards, the king's tongue began to swell, and he had just strength enough to bid them hasten to the next town. He expired about eleven o'clock the next morning, in the sixty-eighth year of his age, and the thirteenth of his reign. This was in the year seventeen hundred and twenty-seven.

## QUESTIONS.

1. Who reigned in England next to queen Anne ?
2. What countryman was George the First ?
3. How was he connected with the royal family of England ?
4. For what reason was he made king of England, and the son of James the Second excluded ?
5. What age was he when he came to the throne ?
6. Were attempts made, during his reign, to restore the Pretender ?
7. Who were the persons principally concerned in this attempt ?
8. Who raised an army in Scotland in behalf of the Pretender ?
9. Who commanded the English army, in opposition to him ?
10. Who afterwards led an army into England ? and how far did they advance ?
11. In what year was this rebellion ?
12. Were any of the rebels executed ?
13. Had the king any dominions in Germany, as well as in England ?
14. Did he ever visit his Hanoverian dominions ?

15. What occurred during one of his journeys to Hanover ?

16. In what year did king George the First die ?

17. How long had he reigned ?

18. How old was he when he died ?

### No. XXXIII.

#### GEORGE II.

GEORGE II. the son of George I., came to the throne in the year 1727. He took Sir Robert Walpole for his principal minister, who had been a leading character in the two former reigns.

Not long after George the Second began his reign, war was declared against the Spaniards ; and this war was chiefly carried on in their settlements in America. When there was war with France, of which we cannot enter into a particular account. But we must mention the rebellion of the year *forty-five*, when Prince Charles, (the son of the old Pretender,) assisted by the king of France, landed in Scotland, and endeavoured to excite a rebellion against the government of king George, and to get his own family restored to the throne. At one time, indeed, there seemed to be some chance of his success ; and the country was in a state of great agitation. As soon as it was known that the young Pretender had landed, the king's troops were sent to oppose him : they met at Preston Pans, not far from Edinburgh ; and the young Pretender, and his fierce highlanders, who had joined him, attacked the king's troops with such fury, that they soon put them to flight. The young adventurer was then received at Edinburgh, as if he had

really been the heir to the throne. He continued there for some time, and lost, in idle show, the advantage which he had gained by the battle of Preston Pans. However, he at length consulted with his officers, and it was agreed that they should march into England; and, accordingly, they did march forward, the prince and his followers in highland dresses, till they actually got as far as Derby,—little more than a hundred miles from London.

The young Pretender, however, entirely failed in this expedition. In truth, the officers in his army did little else but quarrel amongst themselves; and the prince could not keep them together; he was disappointed in his hopes of having others to join him, so that his affairs were reduced to a desperate condition, and he was obliged to march back again to Scotland, to do the best he could with his wild and discontented troops.

The duke of Cumberland, the king's son, was then sent in pursuit of him, but he did not overtake him till he got to a place called Culloden, in Scotland: here they came to an engagement. In the battle of Culloden, the duke of Cumberland gained a most complete victory over the rebels, and thus ended all the hopes of the young prince. After this he wandered about the country, and was almost starved to death, for want of food and clothes; but he had many friends, who would not betray him, though they might have got very large sums for delivering him up to his enemies. At length he escaped, in a vessel to France. He had not changed his linen for many weeks; his eyes were hollow, his face pale, and his constitution greatly injured by hunger and fatigue.

veral of the rebel lords and officers were executed ; some of them were beheaded on Tower-hill, in London ; others were hanged, drawn, and quartered, on Kennington-common ; and some at York and Carlisle ; and so ended this rebellion.

There was war during almost all the remainder of this king's reign. It was carried on against the French possessions in America, as well as in Europe. The French made an attack on the island of Minorca, in the Mediterranean sea. Admiral Byng was sent with a fleet to the relief of the place, and whilst he was considering how he could assist the English, the French fleet appeared ; and the admiral seemed to be under great difficulties to know how to act, and the French fleet escaped him. He was afterwards tried by a court martial, and was shot on board a man of war, at Portsmouth, for not having done his utmost to destroy the enemy.

We often hear of general Wolfe. This young general, who was only thirty-five, was carrying on a most desperate attack against the town of Quebec, in North America ; and, after having overcome many dreadful difficulties, he received a shot in the wrist. He did not, however, leave his post, but wrapped his hand in his handkerchief, and went on, giving his orders, as if nothing had happened ; and, whilst leading forward his grenadiers with their bayonets fixed, another shot came and entered his breast. He fell, still struggling in the agonies of death, and just exclaiming, he heard a voice cry, " They run !" upon which he seemed for a moment to revive, and asking, " Who ? " was informed, " the French : " he then sank on the breast of the soldier who supported him : and his



last words were, "I die happy;" words expressive of the deep interest which a soldier feels in the success of his endeavours to benefit his country.

On the 25th of October, in the year 1760, the king was found by one of his servants, dying in his chamber, at Kensington Palace. He had risen at his usual hour, and had taken a walk, with some of his attendants, in Kensington Gardens. In a few minutes after his return, when he was alone in his room, he was heard to fall down upon the floor. The noise of this brought a servant into the apartment,—and the king died a few minutes afterwards. This was in the thirty-third year of his reign, and in the seventy-seventh of his age.

#### QUESTIONS.

1. In what year did George the Second come to the throne?
  2. Whom did he take for his prime minister?
  3. Had Sir Robert Walpole been in power during any of the preceding reigns?
  4. Were there any wars during the reign of George the Second?
  5. Against whom?
  6. What is meant by the rebellion in the year *forty-five*?
  7. What battle was fought in which the young Pretender was successful?
  8. How was he received at Edinburgh?
  9. What was resolved upon in a council of war, as to the prince's future plans?
-

10. Did the prince and the Scotch rebels come into England?

11. How far did they advance?

12. Were there disputes and dissensions among the highland chiefs and officers who marched with the prince?

13. Did many people join him?

14. Did he march back to Scotland?

15. Who was then sent to oppose him?

16. What great battle did the duke of Cumberland fight, and which side was victorious?

17. What became of prince Charles after the battle of Culloden?

18. Can you relate the circumstances of his escape?

19. Did foreign wars continue during this reign?

20. What island in the Mediterranean sea did the French attack?

21. What English admiral was sent to the relief of this island?

22. Relate what you know about Admiral Byng.

23. Where was general Wolfe killed?

24. What do you remember of the circumstances of his death?

25. In what year did king George the Second die?

26. Where did this occur, and what were the circumstances attending his death?

27. How long had he reigned?

28. What was his age?



## No. XXXIV.

## GEORGE III.

THE reign of this good king was the longest we read of in our history ; he came to the throne in the year 1760, and continued till the year 1820. The great length of this reign, and the knowledge which we have of all the particulars, would make a regular account of it a great deal too long for our little history. We must therefore be content with such portions as seem most worthy of notice.

George the Third was not the *son* of George the Second, but the *grandson* ; his father, Frederick, prince of Wales, having died before the old king. George the Third was married on the 8th of September, 1761, to a German princess. This was the excellent Queen Charlotte, who lived to a great age, and died but a little while before the king.

It was about the year 1766, that the power of the English in the East Indies began to increase in a wonderful manner under lord Clive.

About the year 1768, we hear of the commotions excited by the election of John Wilkes for Middlesex ; he seems to have been an unsettled violent sort of man, and to have had great pleasure in raising disturbances.

In the same year, the Royal Academy in London was established by the king, to encourage skill and diligence among artists ; and there is still an exhibition of pictures every year, in London. It was formerly at Somerset House, but is now in the new National Gallery.

It was in this year that Captain Cook set out on his voyage round the world. He completed it in about three years.

In 1772 he made another voyage, and returned in 1775. About this time the American war broke out; and the first battle was fought between the English and the Americans. In the year 1776, the Americans declared themselves independent of the power of England. General Washington was the great commander of the American army. In the year 1778, the French joined the Americans against the English. In the same year died the earl of Chat-ham, who had been for many years a man of great weight and importance in the state. He was the father of Mr. Pitt.

In the year 1779, the Spaniards acknowledged the independence of America, and joined them against us; so that we had to fight against France, and Spain, and America, all at the same time. In this year Captain Cook, in his third voyage, was killed by the native savages of Owhyhee, an island in the Pacific Ocean.

In the year 1780, a great mob was collected together, encouraged, as it was supposed, by Lord George Gordon, in opposition to the parliament, which had granted some indulgences to the Roman Catholics. This mob pulled down all the Romish chapels in and about London; they also burned the prisons of Newgate, the Fleet, and the King's Bench, and many private houses besides; and they would probably have demolished the Bank, if they had not been stopped by the volunteers of the city of London, and some regular troops which were called in. About

two hundred of the rioters were killed or wounded. Lord George Gordon was tried for this, but was acquitted; as it could not be proved that he had encouraged the mob to any of their savage violence.

In the year 1782, Admiral Rodney greatly distinguished himself; he gained a signal victory over the French by sea, and was raised to the peerage, as a reward for his courage and success. In America, things went on very unfavourably for us.

At this time, the Spaniards tried to take Gibraltar from us; but they could not succeed; for General Elliot, the governor, with his boldness and his red-hot balls, put an end to all their attempts.

In the year 1783, peace was made with America. All parties seemed weary of this long war; and, as we were not likely to get any real advantage from it, the wisest and best thing we could do was to make peace.

In 1784, there was a strong contest about the Westminster election, between Sir Cecil Wray, and Mr. Fox.

Sunday Schools were first opened in the same year. The first of these was at Gloucester, established by an excellent gentleman, Mr. Raikes.

In 1786, a mad woman, named Margaret Nicholson, attempted to stab the king with a knife, as he was getting out of his carriage. This unhappy creature was confined in Bedlam, where she died many years afterwards.

In the same year began the trial of Mr. Hastings, for supposed ill-conduct as governor of India. This trial lasted nine years, and at last ended in his favour.

In the year 1788, the king was seized with a serious illness, so that he could not attend to the affairs of the nation. Happily, however, whilst arrangements were making for appointing the Prince of Wales regent, his Majesty recovered. There were rejoicings and a general thanksgiving for this good news all over the kingdom; and the king, like a pious Christian, went to St. Paul's Church to return thanks to the Almighty for having restored him to his family and his subjects. This was on the 23rd of April, 1789.

About this time, the Revolution in France began. We have all heard of the miseries which this occasioned, and the dreadful cruelties which were practised. There seemed to be nothing but force and violence; the government of a furious mob, at one time, and at another, the dreadful cruelties of their National Assemblies. These things went on for several years, with first one man at their head, and then another: but almost all of them were monsters of cruelty. They beheaded their king, Louis the Sixteenth, in the year 1793<sup>1</sup>. Soon afterwards<sup>2</sup>, they beheaded the queen, as well as other members of the royal family: and, in short, they pursued their dreadful work as if their only object was cruelty and bloodshed.

The nations of Europe did not look quietly on, and witness all the cruelties which were practised in France. They could not help seeing that their own states were in danger from the violence of the French, and the bad principles which they encouraged and

<sup>1</sup> January 21st.

<sup>2</sup> October 15th.

spread abroad. The Austrians and the Prussians went to war with the French ; and, in the year 1793, the English joined them. From that time, there was war for more than twenty years. Buonaparte was at the head of affairs in France. There was a short peace<sup>1</sup> about the year 1802, which, however lasted but a very short time<sup>2</sup> ; for Buonaparte was too ambitious to be long at peace. During this war, the French overran almost all Europe ; however, Buonaparte was at length completely beaten by the duke of Wellington, at the battle of Waterloo, in the year 1815. There were many great victories gained by sea under our gallant Admirals ; but our space is too short to allow of our mentioning the particulars.

Our excellent king, George the Third, died in the year 1820, after a long illness, during which his late gracious Majesty, George the Fourth, then prince of Wales, acted as regent.

#### QUESTIONS.

1. In what year did king George the Third come to the throne of England ?
2. Whose son was George the Third ?
3. Was his father ever king of England ?
4. Whom did he marry ?
5. In what year ?
6. About what time did lord Clive add greatly to the power of the English in India ?

<sup>1</sup> The peace of Amiens, March 27th, 1802.

<sup>2</sup> About a year.

7. Who was John Wilkes ? and about what time was it that the country was agitated by commotions on his account ?

8. In what year was the Royal Academy instituted in London ?

9. In what year did Captain Cook make his first voyage round the world ?

10. How long was he in doing this ?

11. Did he make a second voyage ?

12. In what year ?

13. How long was he absent ?

14. About what time did the American war break out ?

15. In what year did the Americans declare themselves independent of England ?

16. Who was the great commander of the American armies ?

17. What nations were opposed to us in the American war ?

18. Did Captain Cook undertake a third voyage ?

19. Did he ever return home ?

20. Can you remember the circumstances of his death, and where he was killed ?

21. In what year were the riots in London ?

22. On what account ?

23. Who was supposed to be principally concerned in these riots ? and what steps were taken on the occasion ?

24. In what year did Lord Rodney gain a great victory over the French at sea ?

25. Was an attempt made to take Gibraltar from the English ?

26. Who was governor of Gibraltar at the time ?



27. Was it taken from us ?

28. In what year was peace made with America ?

29. In what year was the contest between Sir Cecil Wray and Mr. Fox for the representation of Westminster ?

30. About what time were Sunday schools established ; and by whom and where ?

31. In what year was the king's life attempted by a mad woman ; and what was her name ?

32. When did the trial of Mr. Hastings begin ; and how long did it last ; and for what was he tried ; and what was the result ?

33. In what year was the king's illness ?

34. About what time did the French Revolution begin ?

35. In what year was Louis the Sixteenth, king of France, beheaded ?

36. Did any of the nations of Europe go to war against the French ; and which of them ?

37. When was the battle of Waterloo ?

38. In what year did George the Third die ?

**A TABLE OF KINGS AND QUEENS OF ENGLAND,  
FROM THE CONQUEST.**

Kings and Queens.	Born A.D.	REIGNS REGAN.	Reigned Y. M. D.	REIGNS ENDED.	Where buried.
William Conq.	1027	1066 Dec. 25	39 8 15	1087 Sept. 9 60	Caen, Normandy
William Rufus.	1057	1087 Sept. 26	12 10 7	1100 Aug. 2 43	Winchester.
Henry I.	1068	1100 Aug. 6	33 3 27	1135 Dec. 1 67	Reading.
Stephen	1105	1135 Dec. 26	18 10 0	1154 Oct. 25 49	Faversham.

**THE SAXON LINE RESTORED.**

Henry II.	1133	1154 Dec. 19	34 6 18	1189 July 6 55	Fontevrault.
Richard I.	1156	1189 Sept. 3	9 7 3	1199 April 6 43	Fontevrault.
John	1165	1199 May 27	17 4 23	1216 Oct. 19 60	Worcester.
Henry III.	1207	1216 Oct. 28	26 0 19	1272 Nov. 16 65	Westminster.
Edward I.	1252	1272 Nov. 20	37 7 17	1307 July 7 67	Westminster.
Edward II.	1284	1307 July 8	19 6 12	1327 Jan. 20 43	Gloucester.
Edward III.	1312	1327 Jan. 25	50 4 27	1377 June 21 65	Westminster.
Richard II.	1366	1377 June 22	22 3 7	1399 Sept. 29 33	Westminster.

**THE LINE OF LANCASTER.**

Henry IV.	1367	1399 Sept. 30	13 5 20	1413 Mar. 20 46	Canterbury.
Henry V.	1389	1413 Mar. 31	9 5 10	1422 Aug. 31 33	Westminster.
Henry VI.	1441	1462 Sept. 1	38 6 3	1471 Mar. 4 46	Windsor.

**THE LINE OF YORK.**

Edward IV.	1442	1461 Mar. 4	22 1 5	1483 April 9 41	Windsor.
Edward V.	1471	1483 April 9	0 2 16	1483 June 25 12	Unknown.
Richard III.	1443	1483 June 26	2 1 26	1485 Aug. 22 42	Leicester.

**THE FAMILIES UNITED.**

Henry VII.	1456	1485 Aug. 22	28 7 30	1509 Apr. 21 52	Westminster.
Henry VIII.	1492	1509 April 23	37 9 6	1547 Jan. 28 55	Windsor.
Edward VI.	1537	1547 Jan. 28	6 5 9	1553 July 6 15	Westminster.
Queen Mary	1516	1553 July 6	5 4 11	1558 Nov. 17 42	Westminster.
Queen Elizabeth	1533	1558 Nov. 17	44 4 7	1603 Mar. 24 69	Westminster.

**THE UNION OF THE ENGLISH AND SCOTCH CROWNS.**

James I.	1566	1603 Mar. 24	22 0 3	1625 Mar. 27 58	Westminster
Charles I.	1600	1625 Mar. 27	23 10 3	1649 Jan. 30 48	Windsor.
Charles II.	1630	1649 Jan. 30	36 0 7	1685 Feb. 6 54	Westminster.
James II.	1633	1685 Feb. 6	3 10 5	1688 Dec. 11 67	Paris.
William & Mary	—	1689 Feb. 13	13 0 20	1702 Mar. 8 —	Westminster.

**THE UNION OF THE TWO KINGDOMS\*.**

Queen Anne	1665	1702 Mar. 8	12 4 24	1714 Aug. 1 47	Westminster.
George I.	1660	1714 Aug. 1	12 10 10	1727 June 11 67	Hanover.
George II.	1683	1727 June 11	33 4 14	1760 Oct. 25 77	Westminster.
George III.	1738	1760 Oct. 25	59 3 4	1820 Jan. 29 82	Windsor.
George IV.	1762	1820 Jan. 29	10 4 28	1830 June 26 68	Windsor.
William IV.	1765	1830 June 26	7 0 0	1837 June 20 71	Windsor.
Victoria	1819	1837 June 20	Whom God preserve!		

\* Ireland united to these Kingdoms, January, 1801.

DIALOGUE ON THE OBSERVANCE OF  
THE SABBATH.

A FEW Sunday mornings ago, my neighbour Mr. Atkins heard a gentle knock at the street door; and he opened it himself.

I have brought the sugar, Sir, said the grocer.

And pray who ordered the sugar? said Mr. A.; I thought it was understood, that, at this house, nothing was to be taken in on a Sunday morning. Why, of all other times, should this have been ordered on the Sunday?

*Grocer.*—It was the new maid that ordered it, Sir, for herself; and I suppose she did not know the rules of the house.

*Mr. A.*—But pray, Mr. Watts, may I ask why you sell things, and bring them out on a Sunday? Are there not six days in the week to attend to such matters? Is not Sunday a day set apart expressly as a day of rest from worldly cares, and as a day to be devoted to religious purposes?

*Grocer.*—Very true, Sir, I wish I could make it so.

*Mr. A.*—And pray, why cannot you? Why cannot Sunday be a day sacred to religious rest and worship? Instead of seeing you in a dress fit to attend your church, I see your apron on, and every thing about you appearing exactly as if it were a week-day. You know, as well as I do, that things ought not to be so.

*Grocer.*—Why, it is very true, Sir.

*Mr. A.*—But why then, if you know what is right,

do you go on in what is wrong? You have a family, Mr. Watts, and therefore the consequences of your conduct do not remain wholly with *yourself*. Now the greatest blessing that can belong to any man is to be a *Christian*; and the greatest privilege is to be able to train up others in the *same way*. But what must your children think of a *Christian Sabbath*, when they see their *own father* despising it?—And if they have no reverence for the Lord's *day*, how can you expect that they should have any regard for His *religion*?

*Grocer*.—Why all that is very true, Sir.

*Mr. A.*—Yes; you know it is true, and you content yourself with acknowledging *that*: but I see no disposition in you to act up to your knowledge.

*Grocer*.—Why, I believe, Sir, I am no worse than my neighbours.

*Mr. A.*—Why really, Mr. Watts, I am ashamed of you for using so foolish an argument. If your *neighbours* do wrong, is that a reason why *you* should? It is indeed too true, that many persons are very negligent of the Sabbath, and then, as I have said, their children are brought up to be as negligent as their parents; and the children's children will probably be the same; so that one Sabbath-breaker may be the cause of sin to many generations. I cannot conceive any thought more truly awful.

*Grocer*.—Why, Sir, you say very right. I am sure, Sir, I should be glad to give it up, if my neighbours would.

*Mr. A.*—*Neighbours* again. Then your religion is to depend on that of your *neighbours*! You would be afraid of being at all better than *they*. Now per-

haps *they* may reason the same way, and they might be willing to give up *their* bad practices if *you* would *yours* : so that you see you may be leading your *neighbours* into sin as well as practising it *yourself*.

*Grocer*.—I should be glad to shut up the shop on a Sunday morning if other people would. But if *I* give up, and *they* go on, they get all the gain and only laugh at *me*.

*Mr. A.*—There is no disgrace in being laughed at for doing what is *right* ; and, as to *gain*, if the thought of gain tempts you to do what you know to be *wrong*, I may truly ask you that scriptural question, “ What is a man profited if he should *gain* the whole world and lose his own soul ? ” It is the thirst for *gain* that makes the robber, the highwayman, and the house-breaker.

*Grocer*.—Dear Sir, I am sure I would not ever think of being guilty of such crimes as these.

*Mr. A.*—I trust not.—But still, mark me, if the wrong principle is within, it will break out in some shape. The thirst for money tempts some men to rob their neighbours. The very same principle has tempted *you* to rob your Maker of that time which He has appointed for Himself.

*Grocer*.—Why, Sir, it is not so much for the sake of *gain* that we do these things, as for the sake of *accommodation*. Our customers send to us ; and we wish to oblige them—we should be sorry to offend them.

*Mr. A.*—Yes, I am very sorry that there should be any persons who do send to shops on a Sunday. However, if they were to know that you made a

positive rule never to open the shop on the *Sabbath day*, they would contrive to send on *another* day.

*Grocer.*—Why, Sir, many poor people are not paid their week's wages till late on Saturday night; and so they cannot come till Sunday morning: and many rich people besides will send their servants on a Sunday morning to provide for their company at dinner.

*Mr. A.*—I think it a bad way to pay workmen their wages late on Saturday night. However, if a workman is any thing of a manager, he will generally have a little money beforehand, so that he need not be driven to the last moment to provide for his family; and I am sure if he is a religious man he will not go to the shop on a Sunday; and as to what you call the rich people, they might supply themselves just as well at any other time as on the Sunday; and they *would*, if they knew that the shop was always shut up on the Sunday; but *religious* families do *not* send to you on the Sunday:—you know it. The truth is, that *buyers* and *sellers*, whether *rich* or *poor*, if they are religious people, will keep the Sabbath holy: if they are *not* religious people, they will care nothing about it. There are many families, you know very well, in this place, who would not think of sending to a shop on a Sunday: and you know too, that there are many shopkeepers, who would on no account open their shops, but who are always ready in time, and all dressed and in order to go to church.

*Grocer.*—Why yes, Sir, there are, to be sure, many such people, but it is not this alone that will do. Many a person will go to church on a Sunday, and

yet be a long way from living like an honest man for the rest of the week. Keeping the Sabbath is not *all*.

*Mr. A.*—You are right there, Watts. If a man thinks that keeping the Sunday strictly will make him a Christian, whilst he has no Christian heart and mind within him, he is in a very dangerous error. But, at the same time, I do say, that, in my opinion, the proper observance of the Lord's day has so much to do with bringing about the knowledge and the increase of religion, that every man who sees the importance of religion will do all he can to uphold and encourage the religious keeping of that day.

*Grocer.*—Why, Sir, I believe it is very true.

*Mr. A.*—Why the Sabbath is appointed by the Almighty Himself, and Christians will therefore see that they must observe it; it is moreover their *delight*. But those who are not influenced by a Christian feeling on this point, must not be allowed to disturb that day of rest which God has appointed for the good of his people. It is on that account that the laws of our country require this day to be kept holy. Are you aware that, for keeping your shop open on Sunday, you might be made to pay a considerable penalty?

*Grocer.*—Why yes, Sir, I have heard that many people have lately been made to pay it; but nobody has been informed against *hereabouts*.

*Mr. A.*—And that is the reason why we see such negligence of the Sabbath *hereabouts*. Now I should wish to see you leave off these practices from a sense of Christian duty: if you did it merely from fear of punishment, there would be but little good done to yourself; I therefore really hope that you will think

of this matter in a religious point of view, and keep the sabbath for conscience' sake, and not wait till the laws of the land compel you.

*Grocer.*—Why, I hope, Sir, there are none of those *informers* hereabouts; I think they are the worst of all people.

*Mr. A.*—If a man does *right*, he need stand in no fear of informers; but if a man does *wrong*, he naturally dreads to be discovered; and it is very convenient for such persons to try to put down *informers* by raising a cry against them. If an informer has no regard for what is good, but would be glad to see others doing wrong that he might get money by informing against them, I think him a very despicable character; but, if a man upholds the laws by seeking to encourage what is good, and to put down what is bad, I think such a man a truly useful member of society, and one who deserves the thanks of every honest man. And I can tell you, that I, for one, shall exert myself to the utmost, and I hope my neighbours will do the same, to put down such practices as are contrary to the laws of the country, and injurious to the cause of religion and good morals.

*Grocer.*—I hope, Sir, you will not inform against me, and bring me into expense and disgrace.

*Mr. A.*—I see you dread the *expense*, and you are afraid of the *disgrace* of being informed against. You do not seem to dread the crime of offending your Maker, or to be ashamed of breaking his laws. If I say a thing, it is not by way of a *threat*, but because I mean to *do* it; my duty calls me to it; I wish, too, that nobody would employ those who thus break the sabbath. But I should be glad to see you do right



from better motives. And I am sure, if, through God's grace, you could see this subject in its proper light, you would have a real happiness in devoting this day to the service of your Maker; and your mind would be brought to a state of preparation for an everlasting sabbath in the kingdom of God.—  
[Vol. iii. p. 57.] V.

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### THE SURF AT MADRAS.

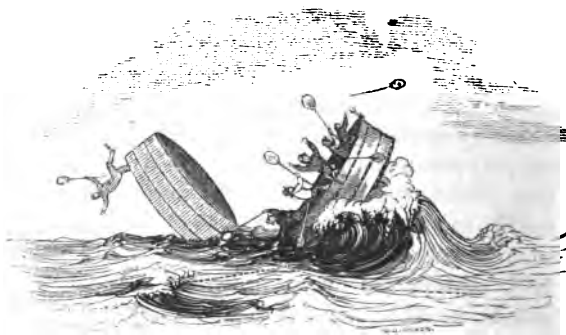
MOST of our readers probably know, that, in our great East Indian empire, there are three chief stations, called Presidencies,—Calcutta, Madras, and Bombay; and that the Governor-general resides at the first of these.

We have lately read, in the last series of the "Fragments of Voyages and Travels" by Captain Basil Hall, a very curious and interesting account of the celebrated Surf of Madras. In several parts of the world, there is so much of this rough sort of sea on the coast, that it is very difficult for a boat to get to the shore, or to leave it; this is often the case on our own shore; for instance at Deal, in Kent, and other places in that neighbourhood: and the Deal boatmen, well acquainted with the nature of their shore, and using their own particular boats, are enabled to encounter this surf, when men-of-war's boats could do nothing.—The surf on these shores, however, is not constant; and, generally speaking, there is very little difficulty on that account. But, at Madras, it appears that the surf is constant; and a rough pas-

sage through it is generally to be encountered by those who land or embark there. Captain Hall's account is very entertaining, but much too long for insertion in our limited pages. By means of the boats of the country, constructed for this purpose, the risk is not now considered serious. These boats have "flat bottoms, perpendicular sides, and abruptly pointed ends," being twelve or fourteen feet high. Not a single nail enters into their construction, all the planks being held together by cords or lacings. The wood of which these boats are constructed is so elastic and tough, that when they take the ground, either by accident or in the regular course of service, the part which touches the ground yields to the pressure without breaking, and bulges inward almost as readily as if it were made of shoe leather. Under such circumstances, an ordinary boat, fitted with a keel, timbers, and planks nailed together, not being pliable, would be shivered to pieces.



Sometimes, however, either from want of good management, or from extraordinary roughness of the surf, the boat is upset :—the following little picture gives us a sort of notion of the state of the wretched passengers. The *masullah* boat (as it is called) is “tumbled forwards, heels over head, while the crew and passengers are sent sprawling into the foam.”



There are a set of flat boats, or rather rafts, in attendance, called “catamarans,” to pick up the passengers in case this accident should happen. The sharks too are said to be on the watch, to eat up any of the unfortunate people who may be thrown amongst them. Captain Hall, however, tells us he believes that more than is necessary is made of the terrors of landing on this shore, and of the danger from the sharks, that the service of the *catamaran* men may be thought of more consequence, and their boats hired. In truth, serious accidents very seldom occur ; so seldom, that Captain H. says, “during all the time I was in India, I never witnessed one.”—  
[Vol. xiii. p. 312.]

V.

MARY SIMMONS AND HANNAH RANDALL;  
OR, EARLY TEACHING.

MARY SIMMONS had been brought up by religious and conscientious parents, who were naturally anxious that she should thrive and prosper in the world ; but who were still more desirous that she should have the heart, and principles, and conduct of a Christian. She was early taught to pray. As soon as she was able to understand to whom she was to pray, her knees were bent, and her little hands were clasped, night and morning, to her Father in Heaven. As she grew older, she saw a good example in her parents, and she endeavoured to be like them. The practice of family prayer, which she always saw at home, taught her to consider this as a necessary duty of a Christian family. When she was old enough to go to school, her father chose to send her to a National School (rather than to any other), because the daily business of the school always began and ended with prayer. Here Mary took great pains with her learning ; she was thankful for this opportunity of improving herself ; she was very well-behaved, and respectful to her mistress, and paid great attention to all that was said by the ladies who visited the school ; for she wisely considered, that as these ladies took the pains to instruct the children, and advise them, it must be from a desire to do them good. "Surely, then," she said, "if these ladies take so much trouble for the sake of teaching *me*, the least I can do is, to give attention, and try to *profit* by what they say." Mary saw plainly enough that she had, before her, a

great opportunity of gaining knowledge ; and she saw that she had the advantages of religious reading, and religious exercises ; “ but then,” said she, “ of what use can it be to grow *wiser*, if we do not at the same time grow *better* ?—Of what use is it kneeling down to prayers, if we do not really wish for that grace which we ask for ?—And of what use is it to ask for the assistance of God’s Holy Spirit, if we do not really wish to have our daily conduct such as that Spirit would inspire ?” Mary had indeed been brought up to see and know the blessings of Christian faith, and the necessity of placing a constant guard upon her conduct, as becomes those who know what the Christian religion means. Her father and mother had none of the little, mean, dirty, dishonest habits, that so many people practise without scruple ; but they were strict and upright and honest in all their dealings : just the same when they were not seen, as when they were seen, knowing indeed that the eye of God was always upon them. In such principles Mary had always been brought up, and her parents had the comfort and happiness of seeing that their prayers, and their care, and their instructions, were not thrown away upon her. Both at home and at school, Mary’s behaviour was such as to bring joy and comfort to her anxious parents. The time, however, came, when she was old enough to go to service ; and, as she did not wish to be a burden to her parents any longer than she could help, she engaged herself in the service of a family not far from her father’s home. She went with a full wish to do what was right in her place, and to be satisfied with it : but she had not been there long, before she found that this situation

was not likely to suit her. There was nothing amiss in the behaviour of her master or mistress to her ; but yet it was not a family where religion was considered as of much consequence, so that she felt it very different from the way in which she had been brought up. There was no particular contrivance for the servants to go to Church on a Sunday, no family prayer, and very little opportunity for being alone, to attend to her *own* prayers. If she could have met with a fellow-servant with the same wishes as herself, she might have found some comfort : but there was none such ; and the person who slept in the same room with her was of a disposition very different from hers. —This was HANNAH RANDALL.

This *Hannah Randall* had been brought up quite differently from Mary Simmons. Her parents sent her to school, indeed, but they did not seem to care whether she learned any thing or not. They took no pains to bring her up in a devout and Christian manner ; they “cared for none of these things” themselves. They went to Church, to be sure, now and then : but it was not with any right feeling that they went ; and they might, therefore, almost as well have stayed away. They were glad that this foolish girl of theirs should show off her bonnets and flounces, and ribbons, and therefore encouraged her in all her follies. If there was a wake, or a fair, or a frolic, Hannah Randall was sure to be there : in short, she got into such idle and loose habits, and was so fond of gadding and gossiping about, and bringing home a parcel of loose companions like herself, that even her parents were at length quite weary of having her at home. She accordingly looked out for a place ; and she was

taken as a servant into a very orderly and religious family in the neighbourhood, the master and mistress of which knew something of Hannah, and were in hopes that, by taking her into their house, they might be the means of keeping her out of mischief, and of doing her some good. She was, however, soon tired of this place ; the regular habits of the family did not at all suit her notions. She was called in, with the rest of the servants, to family prayers, night and morning, but this did not suit her at all ; she was quite out of her element. The other servants *in this family*, from the good instructions and examples of the master and mistress, were all very steady, and found great comfort and happiness in the religious advantages which they enjoyed : but these things did not please Hannah, who soon left her place : and, after some time, she engaged herself in the family where Mary Simmons now lived. But, as she would never try to learn any good when she had the opportunity, so now she tried all she could to tempt Mary Simmons from the path of religion and duty. She ridiculed her when she attempted to read the Bible, or to say her prayers : she tried to laugh her out of all those honest and conscientious scruples to which Mary knew that her duty obliged her. Mary made it her aim to do her duty to her master and mistress, as much in their absence as in their presence ; she knew that it was wrong to neglect their wishes, or to waste their time, or to consume their property. All these things Mary did, from Christian motives ; she knew that those who believed in Christ, were to be careful to maintain good works ; that they who named the name of Christ must depart from

iniquity; and that she ought to obey her earthly master, because she was commanded to do so by her heavenly Master—"not with eye-service, as men-pleasers, but as the servants of Christ; with good will, doing service as to the Lord, and not to man." Now all this was quite contrary to the ways of Hannah Randall, and therefore these two could not be companions. Moreover, Mary was careful, and frugal, and plain in her dress, and studious to lay by some of her wages, that she might have something in store either for herself in the time of trouble, or for the assistance of her aged parents, if they should require it. But Hannah was thoughtless and extravagant, fond of dress and finery; had generally an empty pocket, and of course laid by nothing. She could not help seeing that Mary's plan was the right one, but, instead of imitating her, she only envied and abused her: so that Mary found no peace in this house; she saw that she could gain no good for *herself*, and that there was little chance of doing any good to *others*. She therefore resolved to leave the place, and she happily heard of another situation; where, though the wages were somewhat less, the habits of the family were just such as she thought right. It was a *Christian* family, and God's BLESSING was upon the house!

All this happened about ten years ago.—The rest of my story is very short. Mary has been all these ten years in this same good family. Her piety and uprightness have encouraged her to strive to do her duty, and have comforted her in the discharge of it: whilst her prudence and care have enabled her to lay by a provision in case of need. It is reported, that a very industrious tradesman in the village, of excellent



character, wishes to make her his wife; but I must not spread this report, as I am not certain that it is true.

Poor Hannah Randall's fate was very different. She formed an acquaintance with a footman in the family. They were obliged to be married: they had both been extravagant; both very thoughtless: they married very young: they had no money: he is a bad husband: she is a bad wife: they have tried first one plan and then another; but they have never yet got into any settled way of living. They have six children, all in rags. If he gets a job of work, and earns a little money, she is such a bad manager, that it seems to turn to no account. In short, they are the most ragged, slovenly, wretched family in the place—a constant burden to the parish, and a constant disgrace to it. So much for bad education; early ribbons, and curls, and flounces; early mariages; early wakes, fairs, feasts, and frolickings.—  
[Vol. iii. p. 5.] V.

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### SQUIRRELS.

SOME of our young readers, when they have heard of *Flying Squirrels*, may have imagined that some of these active little creatures are furnished with wings; but it is no such thing. The species called the flying squirrel has a sort of membrane or skin which extends from the fore legs to the hind ones; and this, by pressing upon the air, supports the animal as he leaps from one tree to another, and makes him appear as if he were flying.

The common squirrel is well known. The grey squirrel is much like it in its habits. These last abound in the northern parts of Europe and America.

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They collect provisions in autumn, and store them in holes for the winter—a good example to those who are willing to learn wisdom. The skins of these squirrels are valuable, and make a great article of trade. They associate together in large numbers, and there are many different ways of taking them. They are so very active that it is not very easy to shoot them ; but it is one of the methods pursued.—  
[Vol. xiv. p. 60.] V.



*Laplanders shooting squirrels with cross bows.*

## ADVANTAGE OF A GOOD FIRE.

THERE is not much saved by keeping a bad fire. A good fire will warm a room all over ; and the whole family may feel the comfort of it. But how wretched it is to see, in a cottage, a poor bit of a fire kept together by two sticks ; and two or three of the family trying to dry their wet feet ; and the rest of them shivering behind, without feeling the least benefit from it ! It is a great help to poor people to live in a country where coals are cheap ; and I am always very sorry for those who are situated where fuel is scarce and dear. But I should certainly recommend all " Cottagers " to try by all means so to manage their expenses as, at any rate, to keep a good fire in winter. A cold perishing sort of room makes every body feel so miserable, that neither meat nor drink seem to do them any good ; whereas, in a good fire, there is something so comforting and cheering, that a sober cottager, by his fireside, after his day's work is done, seems to be as happy as a prince. I certainly then would advise every " Cottager's wife " to get a good grate, and to keep a good fire in it ; and I think, instead of *losing* by it, she will find herself a *gainer* at the year's end. *Master Gripe*, at the Nag's Head, always has a good fire ; and this brings half the boobies in the parish to his house. *Gripe* knows what he is about ; and if every good wife in the parish knew what *she* was about, she would never let her husband go to the alehouse, for want of a good fire at home. It is true that if a man has a right notion of what is Christian-like and good, he will soon find that the alehouse is no place

for *him*; but, unfortunately, there are too many people who have not this right principle; yet even these might grow fond of their homes, and so become much happier, and perhaps much better, if their wives would take pains to make their home pleasant and comfortable. An idle, gossiping, slatternly wife always has the house and every thing about it in such a state that it is misery to go into it. But a good wife will try to have a good fire to receive her husband when he comes home from work, as if she was glad to see him: then she will always have his stockings in good repair, and always have a dry pair ready, in case he should come home wet. Sitting in wet shoes and stockings is very dangerous, there should always then be a pair of stockings and an old dry pair of shoes ready to slip on in case they are wanted; and this is a great relief too, and makes a man sit down quietly for the evening, and feel the comfort of being at home.—Every girl ought to be trained up to the proper management of a house. All girls learn to read now; and a very good thing it is; but they should learn *good management* besides. Many a man is made to dislike his home, because his wife does not try to make it agreeable to him.—But some wives will say, that they are not able to procure any comforts; that the husband spends his money at the alehouse; and that they have no money for fuel, and hardly any for food; that the children are in rags, the windows all shattered, the furniture all broken, or worn out, or pawned; and that she cannot herself make any thing right whilst her husband takes such pains to make every thing wrong. It is indeed very true that there

are such husbands ; and a very dreadful thing it is that there should be such : we hardly know of any characters worse than these robbers of their own families. But, if I were a wife, I would try at least what home comforts, and pleasant looks, and good temper, and a good *fire side* would do towards keeping off all this misery from herself, her family, and her husband. [Vol. iii. p. 68.] V.

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### CHEAP FUEL.

A POOR woman, not long since, was found stirring up a mixture in a sort of a vessel which she had contrived for herself ; and being asked what she was doing, replied that she was making a cheap fuel according to the receipt which she found in a little book which had been lent to her. She said that she had tried it for a long time, and that it answered wonderfully. The receipt which she used was either that in page 35, Vol. I. of our " Visitor," or that in page 269, Vol. II., our correspondent does not tell us which—either of them will do—but there must first be a good fire, and some coals must be used ; then, when there is a good fire made of good coals, either of these receipts will answer exceedingly well. There need be no waste at all of ashes and cinders, all may be burned up ; and a good fire may be constantly kept at a moderate expense. The most extravagant of all fires is a wood and coal fire mixed ; it makes a bright and a hot fire to be sure, and is very well for those who can afford it ; but the wood, instead of saving coal, is all the time very busily employed in burning it away.

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Before we have done with the subject of fires, we must just give a hint to those who wish to give a little present to the poor, that nothing is more acceptable to them than a supply of *fuel*. But this is a word to the *rich*,—my poor cottage friends need not pay any attention to it; they must never trust to *gifts*, or think about them. If anything comes, it is well; and I can assure them I shall be very glad if this hint should bring any of them a bushel of coals. But I have seen so many poor people beggared by *trusting* to *gifts*, that I must caution them against this, over and over again. Their dependence must be on God's blessing upon their own *industry* and *good management*. Gifts may cheer a poor man for a day, or may help a distressed man out of difficulty; but they never can maintain a man, or supply a family with its necessary support. Consider the weekly wages of an industrious good workman, and see how much this comes to in the year; and you will find that, if this is properly managed, there is a better supply for the comfortable support of a family than any gifts can ever be expected to equal: this is the proper and natural supply of our own wants; and this is the way in which Providence has appointed us to be supported; and, instead of murmuring at our lot, if we think as we ought to do, we shall see great reason not only to be contented, but to be thankful.—[Vol. iii. p. 70.] V.

A CHEAP FUEL.

One bushel of small coal, or saw-dust, or both mixed together, two bushels of sand, one bushel

and a half of clay. Let these be mixed together with water, like common mortar ; the more they are stirred and mixed together, the better : then make them into balls ; or, with a small mould, make them in the shape of bricks ; pile them in a dry place, and, when they are hard, and sufficiently dry, they may be used. A fire cannot be lighted with them ; but, when the fire is quite lighted, put them on behind, with a coal or two in front, and they will be found to keep up a stronger fire than any fuel of the common kind, and will last a long time.—[Vol. i. p. 35.]

#### A SAVING OF COALS.

Take the ashes and small cinders which fall from the fire, and saturate them well with water till they are like the mortar used by bricklayers ; that being done, put them on the back of your fire ; when those who have not made the experiment, will be surprised to find what a pleasant fire they make, in conjunction with coal, and will answer any common purpose. By these means poor people never need to carry their ashes to the dunghill, but burn up every atom. In stoves under boilers, and in places where a dead or flat heat is wanted, this mortar would be of great service in conjunction with coal ; as, by its means, the fire may be kept of a sufficient and steady heat for a considerable time, with very little addition.—[Vol. ii. p. 269.]

## THE MENAI BRIDGE.

If our young readers will look at any map in which England and Ireland are to be seen together, they will observe that the road from London, the capital of England, to Dublin, the capital of Ireland, will pass through the Isle of Anglesea; and that the traveller to Dublin must take shipping at Holyhead, on the western side of Anglesea. But the Isle of Anglesea is separated from our Island by the Straits of Menai, across which, till within a few years, there was no method of passing but by means of a ferry. Much delay was caused by this interruption; and many serious accidents occurred to the Holyhead mail, and other carriages, arising from the different state of the tides, and of the weather. In the year 1810, the House of Commons appointed a select committee to inquire into the state of the roads from Holyhead to London; into the regulations for the conveyance of the mail between London and Dublin; and also into the laws and regulations relating to the conveyance of passengers, goods, and merchandise between Dublin and Holyhead.

In the years 1810 and 1811 different plans of bridges were proposed for the passage over the Menai strait. One of those which deserved the most consideration was to have a single arch of 500 feet span, the highest part of which was to be 100 feet above the level of the high water line. This was to cost 127,000*l*. But great difficulties presented themselves, from the depth of the channel, the rapidity of the tide, and the rocky nature of the bottom, so that it seemed scarcely possible to fix the proper apparatus for constructing such a bridge.





THE MENAI BRIDGE.

It occurred to Mr. Telford that a bridge upon the plan of suspension, was well suited to this situation. His suggestion was attended to. His plan was submitted to the Commissioners of the Holyhead road. They consulted several eminent engineers, and then made their report to Parliament. The necessary funds were granted, and the work was begun in July 1818, and was opened to the public in January 1826, at an expense of about 120,000*l*.

The bridge consists of one opening of 560 feet between the points of suspension, and 100 feet in height from the water when the tide is highest. But the four arches on the Anglesea side, with the three on the other side, each arch being fifty feet broad, makes the whole bridge 910 feet.

The road on the bridge has two carriage-ways, each twelve feet broad, and a footpath between them four feet broad; so that carriages do not interfere with each other, nor incommode the foot-passengers. Besides the great utility of this bridge, its form is extremely beautiful—its light appearance, from being suspended (upon mathematical principles) from a chain hung across the strait, is peculiarly elegant. At a little distance, it has the appearance of such delicacy, that it would seem unsafe to trust any thing like weight upon it, and yet it has the power and strength capable of bearing almost any weight that could be put upon it.—[Vol. xiii. p. 88.] V.

## A WITCH.

At the last assizes at Taunton, very great curiosity was excited by the trial of three females, for an assault upon a poor old woman, whom they chose to call "a Witch." We really had hoped, that, in this enlightened country, there was hardly a person to be found who was foolish enough to believe that there was such a thing as *a witch*. In time of great ignorance, such foolish nonsense might be believed : but, in these days, when people are so much better instructed, it seems hardly possible that any body can be so stupid as to listen to such follies. So it was, however, in the village of Wivilscombe, near Taunton. Three women, *Elizabeth Bryant* the mother, aged 50 ; *Elizabeth Bryant* the younger, aged 22 ; and *Jane Bryant*, aged 15 ; were all three charged with having maliciously assaulted a poor old woman, Anne Burges, declaring her to be a witch. Mr. Erskine (the son of Lord Erskine) stated the case to the jury ; and, in doing this, he showed the extreme absurdity and folly of believing in witchcraft ; and then proceeded to describe the particulars of the case before them. The elder prisoner was a married woman ; and one of her daughters had been afflicted with fits. This very silly mother, instead of consulting a proper person, who understood these things, went to consult a man named Baker, who was said to be a conjuror,—or a *cunning man*. Now this sort of person is generally very properly named, for he is in truth a *cunning man* :—not that he knows any thing at all about fits, or any other diseases ; but he is *cun-*

ning enough to persuade some foolish people that he does ; and he is always cunning enough to get the money out of these good people's pockets, in return for which he sometimes gives them a pill, or a salve, or a plaister, which are made up of nothing at all that can do any good ; and then he sometimes orders them to repeat a parcel of words—which have no meaning ; and he persuades them to think that these words will charm away their complaints. And, besides this, he sometimes adds a verse from Scripture,—as if the holy words of Scripture were ever given to support falsehood, or encourage these foolish superstitions.

This impostor, *Baker*, told the mother, *Elizabeth Bryant*, that her daughter was bewitched by a particular person in the neighbourhood, and that, to get rid of the charm, she must take some of his pills, and must have some other preparation of his, which she must burn, and that she must, at the same time, repeat some verses, and perform some ceremonies which he directed :—and, besides this, the wicked old man told her, that to perform a complete cure, she must *draw blood* from the Witch.

Accordingly, these stupid people soon settled it that Anne Burges was the Witch that had caused the fits of the girl. This shameful report was spread about the neighbourhood, and soon came to the ears of Anne Burges herself, who appears to have been a very quiet, steady sort of person. She therefore went to the house of the elder prisoner : she met her in the dark passage of her house ; and she said in a very simple manner, that she came to know what foundation there was for the report raised against

her. The prisoner flew at the poor woman like a fury, using the most horrid accusations and abuse. The two daughters, upon hearing the noise, instantly came out and fell upon the poor creature, and dragged her on the floor, and immediately proceeded to *draw her blood*. If they had had a weapon, they might, in their fury, have murdered her; but there was nothing at hand but a nail. With this they set about tearing the woman's arm till they had lacerated her in a dreadful manner: and they seemed, indeed, as if they were determined to murder her; and would probably have done so, had not another woman, who heard the screams, exerted herself vigorously to defend the object of this shameful attack.

It appeared, in evidence, on the trial, that the elder prisoner declared that she would kill the prosecutrix; that the younger daughter held the arm, whilst one of the others cut it; that the eldest said, "Bring me a knife, that we may cut the flesh off the old wretch's arms:" and they did, indeed, so tear her arms with an iron nail, that she was ill for more than a month afterwards; and her arm was bound up at the time of the trial. During all this attack, there was a great mob about the place; and none, but a woman who came with her, would assist to rescue the poor creature from her danger,—declaring that she was a Witch.

The jury found the prisoners *guilty*.

They were condemned to four months' imprisonment, besides the three months during which they had already been confined.

The judge seemed very much to wish that he had the *cunning man* before him. It is to be hoped that

this fellow will be brought to justice ; he will hardly be *cunning* enough to escape the just sentence of the law, which all such impostors deserve.

But how strange it is that any body should be so foolish as to believe the nonsense of these ignorant people ! Some people, indeed, tell us that they have known surprising cures performed by these conjurors. The truth is, that there are some disorders, particularly nervous disorders and fits, that depend a good deal upon the spirits and feelings : and, if a man be cunning enough to persuade a person that he shall most certainly cure his disorder, then the patient becomes very full of confidence and courage, sets about his business with great spirit, takes plenty of air and exercise, and does not suffer his mind to be depressed with fears and terrors ; and all this goes a great way towards curing any disorder that depends upon the state of the spirits. But how much better all this might be done by the confidence which a sensible person may justly have in the advice of a well-educated and skilful person, who has been brought up to the study of diseases ! Such a person, if he ordered medicines, would give such as might really be of use, and would give different things according to the difference of the diseases. A regular bred person of this kind knows what belongs to different medicines, and studies all sorts of diseases, and knows when to give medicine, and in what quantities, and what way of living to recommend, according to the state of the patient. But the conjuring quack doctor knows nothing about the matter. He generally gives the *same things* for every kind of disorder : his pills are such as could do nobody any good, generally

made out of the powder of some old post ;—and his salves and physics are just as good-for-nothing. Now, as we have already observed, some people may have been persuaded to have a confidence in these said quacks ; and this confidence may, in some cases, have been of service ; yet we may be sure that, in other cases the advice of such ignorant people is quite ruinous ; for a disorder which requires great skill and judgment, will all the time be getting worse and worse, as long as the patient is in the hands of a man who knows nothing at all about what is the matter with him.

We really pity the silly people of Wivilscombe, both for trusting to the foolish pretensions of a *conjuror*, and for suffering themselves to believe in the notion of *witchcraft*. The latter belief seems nearly to have cost the life of a very harmless old woman ; and, if she had died, the prisoners would have been hanged for it. As it was, indeed, they might have been tried (on Lord Ellenborough's Act) for their lives ; but the mercy of the Grand Jury, at the recommendation of the Judge, put them upon their trial only for *an assault* ; their punishment is therefore only imprisonment. We hope this punishment will be of use. We believe that most of our cottage readers are a great deal too wise to be led away by such idle notions ; they will despise such folly, and detest such wickedness. They know that they are in the hands of a great and good Being, who does not use such means to bring about His purposes. We read in Scripture, of miracles : but these were wrought by the aid of the Almighty, to teach a thoughtless world to believe in those whom He had

sent ; thus we believe that our Saviour Christ was possessed of divine power ; and that the Prophets and Apostles had really their commission from above. But, now the truth of the Gospel is established, the Almighty works no longer by *miracles*, but by *means* ; and, for the sake of healing the diseases of our bodies, He has bestowed upon us the various herbs of the fields, and many other things besides,—the uses of which are learned by patient examination, and experience and study : and, in the use of these means, medical men are enabled to be great helps in relieving the pains and diseases which belong to our mortal state. But what can only be got by diligent study and experience, some quacks and impostors pretend to have got without these means ; and some people, alas ! are foolish enough to believe them. We hope, however, that there are but few people so easily imposed upon. We have, ourselves, lived a good deal among the poor, and we have generally found them very willing to listen to sound and good instruction, and advice. We have met with some foolish people, certainly,—but very few, indeed,—who have not been much wiser than to believe in quacks and conjurors,—in mountebanks and witches. —[Vol. iii. p. 198.] V.

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### GODFATHERS AND GODMOTHERS.

A SHORT passage, from “ Herbert’s Country Parson,” may be of use, in showing the important duty which belongs to Godfathers and Godmothers. Very



frequently this office is undertaken, without any consideration of the weighty duty that belongs to it. And on the contrary, many good people, from a fear of not properly discharging the duty of the office, will refuse to undertake it at all. Now in this they can hardly be right, because it is an office that requires great thought and watchfulness to perform well, so it is an opportunity of doing a great service, by being instrumental in bringing up a child to the knowledge of its God and Saviour. If conscientious people, for fear of doing wrong, were all to refuse this office, it would then be in the hands of none but the thoughtless and careless; and thus a great deal of harm would be the consequence.

We are forgetting, however, good George Herbert. "The Country Parson," he says, "instructeth the Godfathers and Godmothers, that it is no complimentary or light thing to sustain that place, but a great honour, and no less burden, as being done, both in presence of God and His saints, and by way of undertaking for a Christian soul."

The Bishop of London, in his last charge, has called our attention to the same subject.

"And here I will remark, that the suretyship of the Godfathers and Godmothers may be made of substantial use, by a judicious minister, in promoting religious instruction in families. It surely is not too much to suppose that, out of three persons obliged by a solemn engagement 'to see that a child be brought up to lead a godly and Christian life,' he might at least prevail on *one* to second his remonstrances with a parent who should forget his duty."

—[Vol. iii. p. 201.]

V.

## ABYSSINIAN LOCUST.

Our readers are aware that Abyssinia is a large district near the Red Sea. Mr. Salt, the celebrated traveller, in his "Voyage to Abyssinia," gives the following account of the locust, which exactly agrees with what we read in Scripture of the destructive ravages made by these animals. Mr. Salt writes thus from the neighbourhood of Amphila Bay, in the Red Sea :

"During our stay in this quarter, a large flight of locusts came over to one of the islands, and, in a few days, destroyed nearly half the vegetation upon it, not sparing even the bitter leaves of the rack-tree. These locusts are commonly used as food by the wandering tribes of the neighbouring nations, who, after broiling them, separate the heads from the bodies, and devour the latter in the same manner as Europeans eat shrimps and prawns."



*The Egyptian Locust.*

Dr. Russel says, "I had once an opportunity of seeing large swarms of locusts in the island of Cyprus<sup>1</sup>: they lay swarming, above a foot deep, in several places of the high road; and thousands were destroyed by the wheels of the carriage passing over them. Of all the insect tribe, the locust is the most dreadful in its depredations; it sets all the defensive arts of man at defiance, and destroys, in a few days, the beautiful verdure of vast tracts of cultivated country."

Dr. Shaw (another celebrated traveller) says, "The locusts which I saw in Barbary<sup>2</sup> were much bigger than our common grasshopper. They appeared first towards the end of March, the wind having been for some time southerly; in the middle of April their numbers were so increased, that, in the heat of the day, they formed themselves into large companies, appeared like a succession of clouds, and darkened the sun. In June, the new broods gradually made their appearance; on being hatched, they immediately collected together, forming compact bodies of several hundred yards square; and marching directly forward, climbed over trees, walls, and houses, ate up every plant in their way, and let nothing escape them,—they stripped the trees entirely of the fruit, the leaves, the young branches, and the very bark." This should be compared with the account given in the 10th chapter of Exodus, verse 15th. See also Matt. iii. 4.—[Vol. xiv. p. 102.] V.

<sup>1</sup> An island in the Mediterranean Sea, northward of Egypt.

<sup>2</sup> In Africa, westward of Egypt. Our young readers should look into a map of Africa to see Egypt, the Red Sea, and all the places mentioned here.

### SQUARE ROOT.

WE copy the following curious article from the Morning Herald : it may perhaps amuse some of our readers, and afford some practice to the young people, who have been educated at National Schools :

SIR,

The following is in reply to the question of one of your Correspondents, who wishes to be informed what is the square root of 12345678987654321.

Ansr. 11111111.

Probably the following disposition of the figures may amuse your correspondents, and not be deemed unworthy of a place in your valuable Journal.

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[Vol. iii. p. 222.]

### PRAYERS FOR VERY LITTLE CHILDREN.

IF a child is properly taught, it will very soon be able to understand the beginnings of religion ; and

it should then be instructed, by its parents, in the duty of offering its prayers to its Maker. It is easy to teach a child to repeat almost any thing, by dictating to it a little at a time ; and the memory is thus practised and strengthened ; but this is not the object of prayer ; and to teach a child to repeat a long prayer which it cannot *understand*, is doing no good ; and is very likely to lead to a habit of saying prayers out of mere form, instead of considering properly what is the intention of prayer. It is therefore better to begin with a very short prayer, such as a child may repeat and understand, almost as soon as it can speak. Something like the following words would be sufficient perhaps *just at first*.

“O God, bless me, and make me a good child, through Jesus Christ our Lord. Amen.”

Then, after a very little time, a rather longer prayer might be used. These which follow are copied from a card which has been distributed by many clergymen among their parishioners ; and many parents have been thus supplied with prayers for their children, and enabled to begin a practice which may be a blessing to their children during the rest of their lives—and a preparation for life eternal.

*Morning Prayer for a Child.*

BLESSED be God, for keeping me, the night past, from harm ! O God, bless me, and teach me to love Thee, and keep me from sin and danger this day ; and make me, by Thy grace, a good child, dutiful to my parents and teachers, and kind to every body. And, when I die, take me to Thy kingdom in heaven, for the sake of Jesus Christ, our Saviour. Amen.

*Evening Prayer for a Child.*

BLESSED be God, for keeping me, the day past, in health and safety. O God, forgive my sins, and give me grace to be sorry for them, and to sin no more. Bless me, and all my friends, this night, and for ever, for the sake of Jesus Christ our Lord. Amen. [Vol. iii. p. 226.] V.

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A LITTLE STORY TO BE READ AT HOME  
BY SCHOOL CHILDREN.

SARAH WILLIAMS and Ann Kent both went to a National School when they were very little children. They were about the same age ; and the parents of both were sensible people, and were very anxious that their children should take pains and learn. The children stayed at the school for several years, and left it about the same time ; and, when they *did* leave, Sarah Williams knew a great deal, and proved to be a very sensible, well-judging, clever girl : but Ann Kent knew hardly any thing at all, and was a very foolish, trifling, and silly girl. Now how could this be ? Some people might think that Sarah Williams was naturally the quickest and cleverest child. No, that was not the case. They were both pretty much alike in this respect. Perhaps you may think that Sarah Williams was a favourite with the schoolmistress, and that more pains were therefore taken with her. No, it was not so ; for Mrs. Freeman, the schoolmistress, knew better than to have favourites, and was desirous alike of the good of *all*

her scholars. What then could be the reason? Just this; that Sarah Williams was very attentive, and took great pains to improve; whilst Ann Kent was just the contrary, and took no pains at all. The plan of the National Schools is the very best of all, for fixing the attention of children; but yet, after all, if a child is determined to be idle, it never can be made to improve, like one who is diligent and attentive: and this, and no other, is exactly the reason why Ann Kent learned so little, and Sarah Williams so much.

When these two children were very little, it was easy to see that they would turn out just as they did. Sarah Williams knew that she came to school to *learn*, and she always tried to learn as well as she could. She fixed her eye constantly on her book, whilst she was reading; and, when her mistress was giving any advice or instruction, she always paid great attention to what was said; so that she learned a great deal; and she remembered what she learned, and thus became a very clever girl. But this was not all; for, at the National School, Christian instruction makes a great part of the business; and the attention which this child paid to this part of her education was the means by which her mind became stored with such truths as are the only real foundation of all right practice. Thus Sarah had not only learning, but she had that which is far beyond all learning, a Christian faith, and a Christian heart.

But Ann Kent never would fix her attention on what she was doing. When she was at her lesson, she was constantly taking her eyes off her book; she would not give her mind to her business; and thus,

she got on very slowly ; she was a long time in the same class : and, almost always, at the bottom of it. Then, when she was at her needle-work, she was constantly taking her eyes off, so that she did but little work, and *that* very badly. When religious instruction was given, she would be, all the time, thinking of something else, so that she knew very little more of this great subject than if she had never been at school at all.

Sarah was very neat and clean in her person ; kept all her clothes in very nice order, had a place for her books, and her pens, and her pencils, and her needles, so that she knew, at once, where to find them, without losing any time in looking for them.

Ann was not at all neat in her person ; though she was fond of a little finery, and had the appearance of a sort of shabby-genteel slattern. She had no care about putting her things in the right places, so that, when she wanted them, she never knew where to find them, and thus a great deal of time was lost, and very idle habits were learned.

I think we have now accounted for the difference between Sarah Williams and Ann Kent.—[Vol. iii. p. 229.] V.

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### SPRING TIME, IN A GARDEN.

WE hope our Cottage Readers are not neglecting their gardens.

This is such a delightful time of the year for enjoying our gardens, that the evenings should be employed in keeping them in good order, in destroying



the weeds; and making the vegetables as useful and profitable as possible, and also showing them off, as well as the flowers, to the best advantage.

I have often observed that, when a man has once got to understand a garden, and to be fond of it, he would rather be employed there, and be turning his leisure to profit, than wasting his time and throwing away his money, and learning a great deal that is bad, among idle and loose companions. Whilst a man is in his garden, he can turn his thoughts to subjects of the most delightful kind. Every herb and every flower may bring to the mind of a reflecting man, the great Being who made it. Every plant, as it springs from beneath the ground, may bring with it the thoughts of Him who hath given it the power to live and grow. The heart of man then may well join the grateful harmony which he hears from the feathered tribe around him, resounding from every bush—

“ Ev’ry note that cheers the vale<sup>1</sup>,  
Ev’ry sweet that scents the gale,  
Ev’ry blooming flow’r we see,  
Tells what joy we owe to THEE.”

#### SOME OBJECTIONS TO GARDENING.

We have always been desirous of encouraging our Cottage Readers to endeavour to get a garden, and to keep it in order, both for the sake of profit and amusement. We have, however, heard some complaints, which we hope and trust are not true. We mean that some of those, who have gardens, are apt to work in them on a *Sunday morning*. We

<sup>1</sup> Merrick.

sincerely hope, that this cannot be so. If it be, the garden, instead of doing them good, will have done them a great deal of harm ; and if any of our readers have been thus led astray, we shall be very sorry that we have ever given them a word of encouragement on the subject of gardening.

Another accusation is, that a labourer who has a garden is inclined to hurry over his master's work, or to get away from it before the time, that he may go to work in his own garden. This is very dishonest. If a man is *paid* for a day's work, he should *do* a day's work ; otherwise he is cheating his master of his time ; which is just the same as if he cheated him of his money. Thus we see, that a garden may be the means of a great deal of harm, and lead a man to break both his duty to God and to his neighbour. It is not, however, fair to argue against the *use* of a thing, because some people *abuse* it. For there is indeed nothing in the world to which some objections may not be found, and some evil be made to arise. A bad man may make evil to come out of that which is, in itself, good ;—whilst a conscientious man will try to get all the good that he can out of every thing, and to avoid all that is evil.—[Vol. iii. p. 231.]

V.

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### THE ADDRESS OF THE CATECHIST BEFORE THE LORD'S PRAYER.

WHEN the commandments have been repeated, and their meaning, in a Christian sense, explained in "The duty towards God," and the "Duty to our Neighbour," we cannot help seeing the excellent and

perfect state of heart and character, which must belong to every one who can live in complete and constant obedience to these commands. We cannot help seeing, then, that of our own unassisted powers, we can never live according to the real spirit of these holy and heavenly directions. This seems to have instantly come into the minds of the writers of the Catechism ; and they therefore direct the person who asks the questions (who is called the *Catechist*) to make this address to the scholar : " My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him, without His special grace ; which thou must learn, at all times, to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer."

The Lord's Prayer is, indeed, truly excellent ; it was given, by Christ Himself, to his disciples, and, through them, to all Christians, as the best guide for their devotions.

As our Saviour said, " When ye pray, *say*, OUR FATHER," &c. we conclude that we are required to use this very form of words : but, as in another place we read, " after *this manner*, pray ye," we learn that we are not to confine our prayers to this form alone, but that, whatever other prayers we use, they are to be according to the manner and meaning of this prayer. This delightful and comprehensive prayer does contain, in itself, those very things which a true Christian will most desire and wish for. We should, however, first of all, see that we understand it, and then consider whether we offer it up with a sincere and anxious wish for the things we ask for. Without

such sincerity, all our prayers are vain. The longest prayer, if the heart does not go with it, is no better than "vain repetition," and useless "babbling." Many persons think that they avoid this error by making their prayers *short*; but, let them remember, that a short prayer, too, is "vain babbling," if it does not come from the heart. The short prayer of the Publican was more acceptable than the long one of the Pharisee, but it was not because it was *short*, but because it was *sincere*. The prayer of the Pharisee was not rejected because it was *long*, but because it was *insincere*, *hypocritical*, and *boastful*. Let us not judge one another in these things, but let us each judge *ourselves*, and let us see that our prayers be according to the spirit of the prayer which our Lord hath taught us, and let us seek to offer them up in sincerity and earnestness. The meaning of the Lord's Prayer is explained in the Catechism in the answer to the question, "What desirest thou of God in this prayer?" In carefully considering the Lord's Prayer, and then examining this explanation of it, few people who are devout and earnest in their inquiries, will fail to see the meaning of the things which they ask for.

It is very common for persons, who hear children repeat their Catechism, to leave out the "Address before the Lord's Prayer." This is a great pity. This address was not put there without good reason. We ought to consider well those words which teach us that we "cannot walk in the way of the Commandments of God without his special grace;" and we ought to know, that we "must, at all times, learn to call for this grace by diligent prayer." If,

indeed, by God's blessing, "our hearts are inclined to keep His law," we shall be glad to pray earnestly for His help to give us the power. [Vol. iii. p. 255.]

V.

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### HINTS TO LABOURERS IN HOT WEATHER.

It has often been said, that there are no persons who drink such a quantity of strong drink, as English labourers. There are, indeed, many who will drink just as much as they can get. To persons who have not given themselves up to such habits, this appears perfectly surprising. But if we consider the great fatigue that labourers go through, especially in hot weather, we shall not be surprised that they feel the want of that relief which drinking affords. The worst part of the business is, that after all, this drinking does not answer the purpose for which it was intended ;—it was intended to take away the unpleasant feeling of thirst ;—it does this, to be sure, for a few minutes, but this thirst soon returns again ; and the heating quality of the drink having heated the stomach, the thirst has become worse than it was before ; so that some experienced labourers will say—"the more you drink, the more you need," and this is plainly the truth ; for we always see that habits of drinking keep constantly growing stronger and stronger.

But a labourer who works much out of doors, in hot weather, frequently feels such distress from thirst,

that he is glad to drink of the first thing that comes in his way; and some persons have, when very hot, been tempted to drink large quantities of cold water. We must here, however, give them a caution. A quantity of cold water suddenly taken into the stomach, when a man is hot, may do a great deal of harm. Wash the mouth, therefore, well with it, two or three times, before you swallow any; you will find this to quench the thirst wonderfully: then, if you like, you can swallow a *little* with less danger. The thirst, you may observe, is generally in the mouth, and is therefore more relieved by moistening the *mouth* well, than by drenching the stomach. You often see a sensible labourer, who has his beer in his wooden bottle, drinking it out of the bottle itself, instead of putting it into a glass or a mug; because the liquid, as it comes out of the narrow neck of the bottle, washes the mouth well before it goes down the throat, and by that means quenches the thirst more effectually. Another man would take a great mug of beer and swallow it all at a draught, without its hardly touching his palate; and then his thirst is scarcely quenched at all by it, and he presently wants beer again just as much as if he had had none,—and indeed more; for the heat of the beer in his *stomach* soon makes his *mouth* hot and dry, and nothing will do for him but drinking again.

But some people think that there is a great deal of what they call *strength* and *heart* in beer. It is very true that, if the beer be made of good malt and hops, there is something in it both strengthening and cheering, if taken in moderation. For a man to work

well, he should not only *be* strong enough for his work, but should *feel* so ; and often a little beer cheers a man's spirits, and makes him feel bold at his work ; and besides, *barley*, of which beer is made, is itself a nourishing and strengthening grain. But any thing, beyond a moderate quantity, of fermented liquor, gives a false excitement to the spirits ; and, instead of doing good, does a great deal of harm, and *heats* the stomach, when it most requires to be *cooled*. There is not a more ruinous mistake to the mind and body, and pocket, than that which some English labourers have got into, when they think that "the more they drink, the stronger they shall be." It is quite a mistake. Some of the great doctors in London will hardly allow of their patients drinking any thing. Almost all diseases, they say, arise from an overloaded stomach ; and a quantity of liquid poured into the stomach, lies like a great load pressing upon it, (for a quart weighs about two pounds,) and also weakens the power of that fluid (called the gastric juice) which Providence has placed in our stomachs for the purpose of digesting our food.

These doctors tell us, that good nourishing things in the shape of solid food, are the real and proper thing to strengthen the body ; and I believe, that a dish made of Scotch barley, or rice, or wheat, has more real wholesome strength in it, than all that can be found in beer or wine, or any sort of liquors. We are not, however, against a hard-working man having a moderate quantity of beer for his refreshment ; but we would caution him against *much* : and we would caution him against that foolish mistake of believing that "the more he drinks, the more strength

he gets." We often, indeed, see a man strong, who drinks a great deal ; but it was not the drink that made him strong. He was naturally a strong man, and exercise and exertion have added to his strength, and have enabled him, not only to bear hard labour, but, what is a greater trial to the constitution, hard drinking. We do not, we say, wish to prevent a man from a moderate quantity of refreshment ; but, nobody in his senses can help seeing the misery with which this country abounds, from that ruinous vice of immoderate drinking, which does nobody any good—which starves thousands—which fills families with wretchedness and rags—destroys all happiness at home—makes a man not fit to be seen abroad—and ruins him for ever. [Vol. iii. p. 260.] V.

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## HINTS TO THOSE WHO APPROVE OF VACCINATION.

SIR,

I AM not one of those old-fashioned people who reject every thing that is new : neither am I one of those new-fashioned people who despise every thing that is old. When I hear of any modern discovery, I am anxious to see a proof of its efficacy before I pretend to judge whether it is really a useful discovery or not. Thus, when some twenty years ago, I first heard of the discovery of vaccination, and was told that it would answer as well as the old method of inoculation, in preventing small-pox ; and that it did not (like inoculation) spread any infection, it seemed to

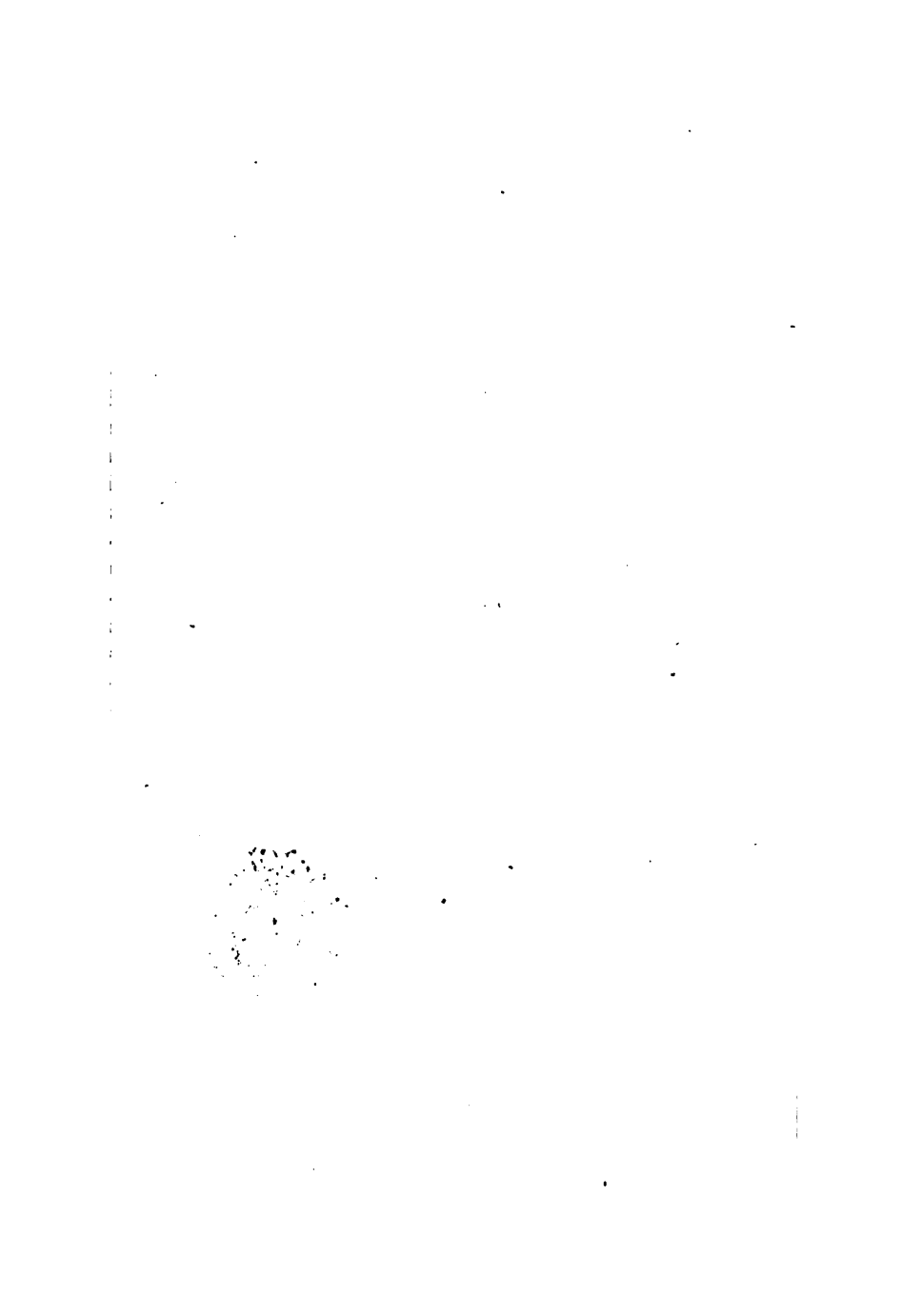


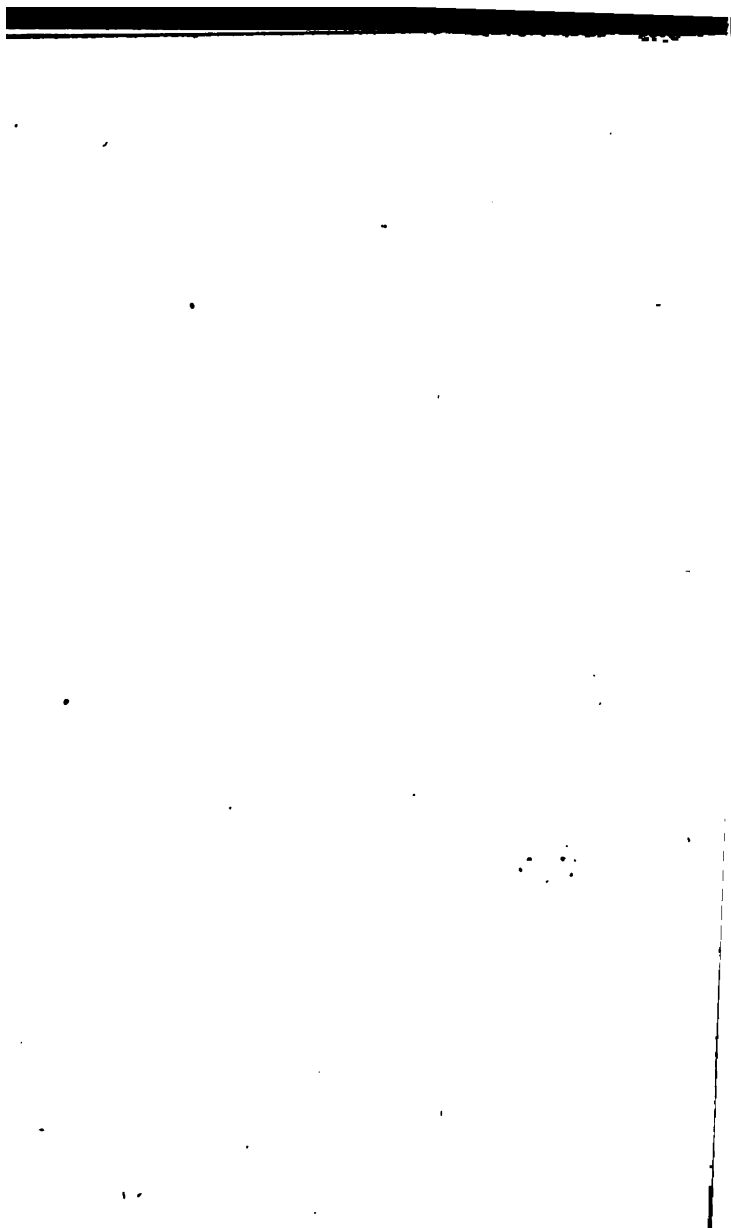
me to be a most valuable discovery ; but, before I recommended it, I resolved to wait a little, that I might see its effect, and judge for myself. After several years of observation, I felt that I could confidently recommend the practice of it. All my neighbours in this parish adopted it ; and the consequence has been, that for a dozen years we had no small-pox at all amongst us. This made our neighbours almost forget that there was such a thing as small-pox ; and they, therefore, neglected to have their children vaccinated ; and thus they left them still liable to small-pox infection. The consequence has been, that a young girl who went a few weeks ago to a fair (where every thing bad is generally got, and nothing good) caught the small-pox from a showman's child, and brought it home to this village ; and those people who had not been vaccinated took the disorder, and several of them have died. Let me, therefore, beg to advise those who know the advantage of vaccination, to get the operation performed on their children, whether small-pox is in the neighbourhood or not.—[Vol. iii. p. 423.]

V.

THE END.







37/4



the 1990s, the number of people with a diagnosis of schizophrenia has increased in the United Kingdom (Meltzer and Peck 1998). The prevalence of schizophrenia in the United Kingdom is estimated to be 1.2% (Meltzer and Peck 1998). The prevalence of schizophrenia in the United States is estimated to be 1.1% (Meltzer and Peck 1998).

There is a growing awareness of the need to improve the lives of people with schizophrenia. The World Health Organization (WHO) has developed a set of guidelines for the management of schizophrenia (WHO 1993). The guidelines recommend that people with schizophrenia should be treated with a combination of medication and psychosocial interventions. The guidelines also recommend that people with schizophrenia should be treated in a community setting rather than in a hospital. The guidelines also recommend that people with schizophrenia should be treated by a multidisciplinary team.

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